

# MOODY BIBLE INSTITUTE MONTHLY

Volume XXII

August, 1922

Number 12

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JUL 27 1923



## THE VOICE OF THE RIVER

By FLORENCE A. WILSON

O, the urge of the river!  
 In the early morn it calls to me—  
 Tossing and hurrying restlessly;  
 Such spur and action foam in its tide  
 That I long to breast the current wide.  
 My spirit yields to the mystic thrall,  
 Leaping to answer each white cap's call;  
 And feels the plunge of the swimmer bold  
 His upward struggle a place to hold;  
 The stress and strain for a victor's goal,  
 The faith and fears of a mortal soul,  
 That pull for power from Infinity  
 Which ebbs and flows through Humanity,  
 As the stream of life it calls to me,  
 Speeding on toward the far-off sea,  
 Bearing us all to eternity,

O the river, the river!

O, the hush of the river!  
 At the twilight hour it quiets me,  
 Gliding so smoothly, so silently  
 Its mirrored surface, placid and still,  
 Reflects the brow of a wooded hill;  
 While a crescent moon and one lone star  
 Write their message from realms afar  
 On its limpid page in gleams of light;  
 And I read as one with gifted sight—  
 "Full short is the day of wrong and might,  
 For the heavens rule earth's darkest night,  
 God's time and tide make all things right;  
 The months and the years yet own His sway,  
 As the stream of life flows on its way,  
 Bringing His peace forever and aye,  
 And my soul can wait that glad, bright day.

O the river, the river!

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*Again he says:—*

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August, 1922

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Moody Bible Institute Monthly



# Moody Bible Institute Monthly

AUGUST, 1922

## EDITORIAL NOTES

*"The righteous cried, and Jehovah heard,  
And delivered them out of all their troubles."*

—Psalm 34:17, R. V.

A vessel was in mid-ocean when a woman passenger was taken desperately ill. The surgeon did everything in his power to relieve her suffering, but to no avail. When the first paroxysm passed, she said it seemed like the return of a former malady, and that her family physician was always successful in combating the attacks. The wireless apparatus got into communication with this physician in New York, and in a short time his prescription was received through the air.

As marvelous as is the working of wireless telegraphy, the simple prayer of God's children is more powerful. Hundreds of years before such communication was thought of the Psalmist said, "The righteous cried, and Jehovah heard,  
"And delivered them out of all their troubles."

— Alan P. Wilson.

\* \* \*

"The Woman and the Law" was the title of a recent editorial in the Chicago Tribune, in which the writer, all unconsciously perhaps, laid down a great principle that reaches into the eternal mysteries and up to the throne of God. The mystery of sin and future retribution, the mystery of the divine holiness itself was wrapped up in it.

It was the case of a woman who shot and killed a man because he would not marry her. "I'm not sorry I shot him," said she. "I did right to shoot him. I should have Punisher killed him before I did." In these words, according to the editor, she laid the foundation of the sentimental defense she proposes to offer when she is brought to trial. The records of our courts are full of such cases, and the effort thus to justify the taking of the law into one's own hands is an attack upon all law and upon society in general. The victim in this particular instance may have been a brute or a villain, but as the editor said, and this is the great principle to which we allude, "No wrong purifies and elevates

the wronged person to such a degree above society as to qualify him to judge and administer punishment."

No wronged person except God is so qualified. It is His infinite moral perfection, the universal righteousness of His own being which gives Him the right, and the sole right, to judge and administer punishment to all of us.

Contrast this with the words of Jeremiah, speaking for Judah: "We have sinned! For this our heart is faint; for these things our eyes are dim" (Lam. 5:17). In other words, it is the sin in our lives which blinds our eyes to and weakens our courage in dealing with sin in the lives of others. Unrighteous ourselves, how can we virtuously punish unrighteousness in others? Instinctively does society feel today, more so we believe than at any time within our experience, that it is not so pure and elevated that it can afford to be particularly just or strict in demanding reprisals in the case of individual offenders.

"But it is not so above;

There is no shuffling, there the action lies

In his true nature, and we ourselves compelled

Even to the teeth and forehead of our faults

To give in evidence."

In Christ God keepeth mercy for thousands, forgiving iniquity, transgression and sin, but out of Christ He will by no means clear the guilty.—Exodus 34:7.

\* \* \*

The famous French astronomer and scientist, Camille Flammarion, whom Sir Arthur Conan Doyle quotes so frequently now claims to possess *certain* evidence of the Soul that the soul survives the death of the body. But,

O dear, how much time and trouble it has cost him which might have been better employed. It has taken him thirty years, in which period he has examined 4,800 cases of alleged communication with the dead, retaining several hundred of them as proof. Why could he not have taken the Bible as his authority on this subject just as the rest of us have done, and saved his strength?

But even now he cannot say whether the soul is immortal, he only knows that

it lives on, say for a number of years, after death. And indeed, who can know that the soul is immortal except its Creator and Redeemer and they to whom He has revealed it in His Word?

But the great Flammarion thinks he has discovered something else, namely, that the human soul after death is ruled by some kind of density or weight. "The souls of unintelligent persons hover in the lower atmospheric regions, thus rendering communication with the living possible, while the more intelligent soar higher, escaping any further possibility of such communication."

Passing over the humiliating confession this contains as to the mentality of many of the dead friends and relatives of spiritists, we would simply say that the French savant has been misled at a fundamental point. These spirits with whom he has communicated are not the souls of dead human beings, but demons who personate them. He is right about the lower atmospheric regions, however, for the Bible clearly states that they inhabit the air (Eph. 2:2; Rev. 16:17-21). They soar no higher now, and in the future with their lord and master they shall be cast down to earth (Rev. 12:7-12).

\* \* \*

Sir Arthur Conan Doyle, in his present raid on America in the interest of Spiritism, quotes John Ruskin as admitting that his conviction of a future life was obtained from Spiritism, though "he wished to have no more to do with it."

Doyle charges Ruskin with being ungrateful and illogical in saying this, and adds that "If this (Spiritism) be the Devil's work, one can only say that the Devil seems to be a very bungling workman, and to get results very far from what he might be expected to desire."

At this point we take issue with Conan Doyle, and appeal to his intelligence and consistency. Where did he, or any one else, obtain any knowledge of the Devil outside of the Bible? Therefore is it scholarly or fair to himself or his hearers to assume a character for that being as if he were writing a detective story, instead of taking the character already drawn of him by a master-hand?

Now the character of the Devil as drawn in the Bible precisely fits the situa-

tion Conan Doyle describes, and shows him to be just the kind of workman to "get results very far from what he might be expected to desire." Sherlock Holmes might have given Conan Doyle the same idea.

Here are some of the things which the Bible says of the character of the Devil and as to which Conan Doyle's hearers and readers may judge for themselves. He is a fowler setting snares for unwary souls (Ps. 91:3); a wicked sower scattering tares by night among the good seed of the field (Matt. 13:25-29); a wolf in sheep's clothing (Matt. 7:15); a roaring lion going about seeking whom he may devour (1 Pet. 5:8); but the steps of a lion are soft and stealthy and he never roars till he beholds and is just about to seize his prey.

Conan Doyle affects respect and reverence for Jesus Christ, but it was Jesus Christ who said that the Devil was "a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie," He said, "he speaketh of his own, for he is a liar and the father of it" (John 8:44).

Should not one expect that such a being would sometimes wish to appear as "a very bungling workman," who was getting results "very far from what he might be expected to desire"?

\* \* \*

Dr. Britan's article in our last issue speaking of the infidelity in the pulpits of Columbus, O., will sufficiently explain the history and meaning of the title of this editorial. It is the title also of an interesting contribution from one of the Seventeen, written in their defense, which appeared in *The Congregationalist* (Boston) in its issue of June 1.

We refer to it chiefly for the purpose of expressing our agreement with the writer that "the shallowness of the thinking of the masses in many of our churches" is something which needs to receive the serious attention of all well-wishers of the Christian church."

It would be a cheap way of ridding ourselves of responsibility to add that this "shallowness of thinking" is owing to the kind of preaching the masses have heard for years from pulpits occupied by sympathizers with the "Seventeen." But the truth is that evangelical preachers as a class have done little better. There is an awful famine of worth-while preaching in these days. Pastors are so taken up with what is called social service, directing the politics and the industry of the world, attending meetings and sitting on committees, that they have neither the time, taste, nor strength to do any wide reading or deep thinking on the great subjects they are called to expound to the people.

The writer of the article in *The Congregationalist* says that "the time is now here when men of modern spirit must project the present-day convictions far and wide into the life of this

country." By "present-day convictions" he means, of course, the theology of the "Seventeen"; but even the execution of such a purpose, little as we approve of the theology, seems almost too good to be true. If these men of "modern spirit," as he designates them, would only do this thing, do it boldly, openly and above board, saying just what they mean, and not camouflage it as many of them do, nothing would do more to bring the evangelicals to life, and that is what the masses need.

The writer says that they propose to do this "in constructive, dignified fashion," which further awakens hope that the evangelicals may follow the example. He testifies that some of the latter in Columbus answered the "Seventeen" in language "unworthy of men who claim to be ministers of Christ." We trust this charge is open to considerable explanation and modification; and yet the apostle, and even our Lord Himself sometimes used expressions in dealing with false teachers that may have laid them open to the same charge. However, we should all remember that while sometimes it may be our duty to name men in order that the arrow may go straight, yet the objective is not the men, but the error they represent. We would have all men to be saved.

\* \* \*

In a small but beautiful city a few miles from Chicago, an ordaining council of Congregational churches was held last May, over a dozen churches being represented. The three or four candidates for examination had been trained at the Chicago Theological Seminary (Congregational) in affiliation with the University of Chicago. The following are a few of the questions put to one of the young men with his answers to them. The presumption is that the others held similar views, but all were recommended for ordination:

- (1) "Was man created or evolved?"  
"I do not believe man was created."
- (2) "Do you believe in man's fall?"  
"No, I do not."
- (3) "Do you believe in the virgin birth?"  
"No."
- (4) "Do you believe that Christ rose from the dead, and now sits at the right hand of God the Father?"  
"Christ is not at the right hand of God. I believe that Christ rose from the dead."
- (5) "Was His resurrection spiritual or bodily?"  
"Spiritual, and He now lives in the hearts of men."
- (6) "What are your plans for the future?"  
"The Congregational Board is sending out four of us (not all at once) to India for missionary work."
- (7) "What do you hope to give them that their religions do not give?"

"Christianity is not a selfish religion, but looks out for the other fellow."

\* \* \*

This school of learning located at Upland, Ind., put out a supplement to its May bulletin, containing the information desired by many as to the reasons for the changes **Taylor University** which have recently taken place in its organization and control, and which have put it on an interdenominational basis. Copies of this supplement will be furnished to all who ask for them, and the same is true of the catalog of the University.

The following quotation is from an article in the supplement under the signature of Dr. B. W. Ayres, Dean and Acting President:

"Recently when active steps were taken to accomplish the changes that have now been carried to completion as far as the charter is concerned, there was an attempt to prejudice the Methodist friends against the school by making it appear that Methodists and the Methodist church were singled out and made objects of distrust; this in face of the fact that the Methodist members of the Board who favored this movement to place the school on an unequivocal interdenominational basis are men of unquestioned loyalty to the Methodist church, men who work and pray for the vital things of the kingdom in their own churches, but who have no time nor money to give knowingly for the destruction of faith.

"These men know that certain places of power in the church have fallen into the hands of those who teach unbelief in the very foundations of our faith, and that these enemies of faith are being paid by the gifts of true believers to tear down the whole structure of Christianity. This contradiction is with us and the issue is joined between the conservative and liberal wings in the great denominations.

"Taylor University proposes to stand by the Methodism represented by its patron saint, Bishop William Taylor. It will continue to have on its Board of Trustees and teaching staff Methodists who, like Bishop Taylor, believe in the virgin birth and deity of Christ, in a vicarious atonement, in the resurrection, in supernatural regeneration, in the baptism of the Holy Ghost, in the witness of the Spirit, and in the second coming of Christ. But in the choice of its officers and teachers it will consider faith in these great fundamentals as of more importance than denominational connection."

\* \* \*

In an address before the Southern Baptist Convention at Jacksonville, Fla., May 18, Mr. Edward C. Miller, of New York, gave a notable address entitled, "A New Chapter in Religious History," in which he made a rapid survey of the events which preceded and accompanied the capture of Jerusalem by General Al-

Moody Bible Institute Monthly

lenby without the firing of a shot or the shedding of blood, in striking contrast to all preceding captures of that much-fought-for city.

"What is the significance of this capture of Jerusalem and the returning of so many Jews to Palestine?" he asked, and rightly connected his reply with the fulfilment of prophecy. The sins of Israel caused God to judge Jerusalem and to scatter the people world-wide, a dispersion which had been plainly and repeatedly prophesied. Its literal accomplishment being a recognized historical fact, it is to be remembered that just as clearly and even more fully was it prophesied that God would restore Israel to the chosen land and exalt Jerusalem.

Mr. Miller thinks that the recent capture of the "City of the Great King" foreshadows the literal fulfilment of those prophecies, and that perhaps that fulfilment is now taking place.

As a result of his appeal in behalf of work for the Jews, especially in the city of Jerusalem, the convention reaffirmed its action of May 1873, at which time the Southern Baptists acknowledged their obligation to give the gospel to the Jews, and to hasten the day when all Israel shall gladly bow the knee to "Jesus of Nazareth, the King of the Jews."

✱ ✱ ✱

Dr. Zwemer, who knows his subject well, says that there are seven great currents of activity in the Near East.

He names them in this order: **The Near East** Zionism, Bolshevism, Commercialism, Nationalism, Imperialism, Pan-Islamism, and Evangelism. Which of these will win?

A better question would be as to whether we are doing our part so far as evangelism is concerned. Evangelism may not win in the worldly sense of that term, but it is our duty to pursue it for all that. In the measure in which that current of activity is kept strong and clear all the other currents will be affected in whatever part of the Near East they may flow.

In this connection, it gives us pleasure to speak of the efforts of Evangelist J. W. Troy to carry the gospel to his former friends and neighbors in his native Servia, and as far as possible throughout Jugo-Slavia. He has been saving up his own money and collecting some from others for a long while in order to found what he proposes to call a Servian mission, and which ultimately he hopes to place in the care of the Southern Baptist Convention because of its soundness in the faith. He is soon to start for his native land on a personal mission, and we wish him God-speed.

✱ ✱ ✱

We believe in a merchant marine for commercial reasons and for purposes of defense in war; and hence we believe in a

### Booze on the Ocean

ship subsidy because there can be no merchant marine without it. But there is something else in which we believe which is of more consequence, and that is obedience to the law.

For this reason we are against the Shipping Board in its permission to our ship owners to sell liquor on their vessels outside the three mile limit. To say such vessels are not United States territory is contrary to good law and to good sense, it seems to us. The competition of the English vessels must be met in some other way than by violating the constitution of the United States. To do that is to neutralize the fundamental reason for establishing a merchant marine.

The Shipping Board charges the Anheuser-Busch Corporation with selfish motives in calling attention to our inconsistency and the charge may be justified; but what about the selfishness of Amer-

ican travelers in preferring foreign vessels to our own because liquor is obtainable on the former? Patriotism no stronger than that is hardly deserving the protection of a merchant marine.

✱ ✱ ✱

In our April issue we printed an excerpt from the *United Presbyterian of Pittsburgh*, saying that the railroads had killed, the pre-

### A Misapprehension Corrected

year, 6,859 persons. Mr. Gelmer Kuiper, the General Claim Agent of the Chicago and Great Western Railroad Company, courteously objects to the false impression created. He says that the figures apply almost exclusively to persons killed at railroad crossings, in almost every instance the fault being their own. Only 148 passengers were killed in the entire country.

## Professor Keyser on the Baptist Creed

HAMMA Divinity School, Wittenberg College, Department of Systematic Theology. Leander S. Keyser, A.M., D.D., 1126 N. Fountain Avenue, Springfield, Ohio.

July 1, 1922.

"Editor of MOODY MONTHLY,

"Dear Sir:

"It seems to me that the liberalists defeated themselves at the recent meeting of the Northern Baptists at Indianapolis, Ind. They rejected the confession of faith proposed by the fundamentalists, but adopted the following statement in its stead: 'The New Testament is the all-sufficient ground of faith and practice, and we need no other.' While true conservatives would say the whole Bible and not only the New Testament, yet the New Testament so fully acknowledges the divine origin and authority of the Old Testament, that any person who accepts the one must also accept the other. Therefore the convention adopted a stiffly orthodox creed.

"But do the liberalists themselves stand on the platform which they proposed and whose adoption they secured? Let us see. Dr. Harry E. Fosdick was a leading spirit among the radicals at the convention. In his notorious pre-convention sermon, in which he made an almost pitiable plea for 'tolerance,' he rejects the following doctrines: the plenary inspiration of the Bible, the virgin birth of Christ, the vicarious or expiatory atonement wrought by Christ, and the second coming of our Lord in visible form 'on the clouds of heaven.' But all these doctrines are taught in the New Testament. Yet the New Testament is the very creed that the liberalists and their friends solemnly accepted, after silent prayer, at the Baptist convention.

"Do Dr. Fosdick and his fellow-radicals

stand really and truly on their own platform?

"In view of these facts, the pitiful plea for 'tolerance' is hardly germane. It would be far more to the point for the conservatives to make a plea for logical and ethical consistency on the part of the liberalists.

"Leander S. Keyser."

### "HE MARVELLED"

"Yes, we're praying for a revival, but we don't expect it," said a godly woman recently to a companion in a small town. "And others are praying for it, but I don't know of any one that expects it."

Do you expect it?

Ah! perchance that explains it—the church's unbelief.

How far does a "godly" man's prayer, or any prayer, of unbelief get with God? Is not an unbelieving prayer a mockery to Him? Does it not make Him a liar?

"And He could do no mighty work there." "And He marvelled because of their unbelief" (Mark 6:5, 6).

The healing of the souls of men is a mightier work than the healing of their bodies. And millions of souls are waiting today for His healing touch.

When will it be given? When the church—when you and I—pray in agreeing, God-given faith, and continue thus until the answer comes (Matt. 18:19), pleading before the Father the sacrifice of Calvary.

Will you not spread this appeal before God? It may be His command to you to

### Pray for revival in the church.

—Great Commission Prayer League.

God has but little chance with the man whose heart is puffed up with pride over his own achievements.



# Is It Thunder, or an Angel, or God's Voice?

By Rev. A. Z. Conrad, D. D., Boston, Mass.

Stenographic Report of an Address at the Moody Bible Institute

I AM grateful for this kind introduction, and wish to express my gratitude to God for the privilege of standing here this morning as a witness to Christ. I have long desired to visit the Moody Bible Institute and it is not for lack of invitation that I have not been here before, but for lack of opportunity, owing to the pressure of duties in the large parish which is mine. Our people coming from seventy different towns and cities around Boston to the Park Street Congregational Church makes the pastoral relation a difficult one, and the responsibility very great.

It is my purpose this morning to speak to you upon the theme, "The Interpretation and Appropriation of Great Spiritual Realities." Tonight I shall speak upon "Some Mistakes of Modernism, the Irreducible Minimum in Christian Belief, and a Triumphant Church."\*

A minister is more comfortable when starting from a scriptural stand-point, and so, although I am giving an address and not preaching, I want to call your attention to St. John's Gospel, at the twelfth chapter and the twenty-ninth and succeeding verses.

Jesus Christ had been in the realm of the profoundest spiritual reality; he had contemplated his cross; he had seen—and not far—his impending doom. Consider the pathetic and even tragic cry in those verses—"Father save me from this hour." Then gathering Himself as it were, he said—"But for this cause came I unto this hour," and finally in ecstatic and complete spiritual resignation—"Father, glorify thy name."

The interpretation of spiritual realities must always be along the line of that great utterance of Jesus—"Father, glorify thy name." No sooner had he given utterance to it than a sound, impressive, extraordinary and supernatural, was heard. "The people, therefore, who stood by and heard it, said that it thundered; others said, An angel spoke to him." Jesus answered and said, "This voice."

There we have plainly set forth the various lines of interpretation taken by those who purport to be spiritual leaders and teachers—some say it *thundered*, others say *an angel spoke*, but Jesus says, "*This voice*." The natural, the supernatural, and the commingling of the two.

Our attention is purely directed to the natural phenomena—the things we see, which we can touch, the visible and tangible, the reality in the material world. And we are so absorbed with these

things that we are in danger of insisting that they represent the sum total of truth.

Nevertheless, man is in reality theistic. No peoples have ever been found who have not had some conception of a power outside themselves. Consequently because man is theistic he is outreaching and out-looking for the discovery of the sense of obligation within him, the sense of fear, of wrong doing, of ill deeds. He is reaching out for the discovery of the great body of truth that underlies and surrounds all that is visible and tangible, and this leads inevitably into the realm of the spiritual.

We make distinctions, by our use of words, to define our experiences, and we talk of the natural and supernatural and

and the things immediately visible. As the great apostle declared, the invisible is seen through the visible. In the realm that is distinctly spiritual, if we are to know anything definite about it, it must be through revelation.

We have a fine illustration today. The radio has brought to our attention, what a little while ago we would have thought impossible, namely, that wherever we stand today we are surrounded with voices. The air is filled with music, but it is absolutely unreachable by ordinary human abilities. The most momentous moment in the life of this nation was the moment of great prayer when the whole nation engaged in supplication to God for His blessing upon the peace conference.

but the most significant fact illustratively was when the President began to speak and people in distant parts of the country heard him with perfect ease.

At this moment, as we stand here, the air is charged everywhere with voices. We do not hear anything because our ears are too coarse, but the voices are there. Everywhere sweet music is being discovered, and if we had a sufficiently attenuated pair of ears we could hear it. Indeed, it is perfectly possible now to hear it through the radio-graph.

Let me carry the illustration on. It is God's purpose to so refine the natural forces of life, to so charge them with the supernatural forces, that we shall be capable of hearing His voice. It is God's purpose to give a vision which will enable us to bring into appropriate reach that which is impossible in the natural state. It is quite possible that there may be such a refinement, and our personality be so spiritualized, that we shall see Him, that we shall hear Him.

The natural man is at enmity with God no matter what we may say to the contrary. That is revealed truth. Truth is everywhere manifest, but only spiritual discernment makes possible spiritual appropriation. Therefore, we have the necessity of revelation.

There is a word which was by some of the proletariat condemned but others accepted it as a great word. That word is "Fundamentals." We hear much of it today. A certain class of people denounce it. Nothing gives so much unrest and discomfort to the enemies of the supernatural as that word. I think it is a good word. It is indicative of foundation—a land mark on which you can stand with certainty. The men who grip God



Park St. Church, Boston, back in the 70's or earlier. Boston Common on the left. The old burial ground on the right.

attempt to eliminate distinctions, but they will never be eliminated. The spiritual as St. Paul has declared includes the phenomenal and normal. That which is tangible has back of it that which is spiritual, and which makes the strongest appeal. We realize our best only when we become profoundly interested in the realm of the spiritual and seek to bring the things of God to bear upon the activities of individual life. Some said that it "thundered"; others said "an angel spoke"; Jesus said, "this voice." It was a supernatural voice.

## The Need and the Place of Revelation

This leads immediately to revelation. If there is a realm distinctively spiritual, then our activities become immortal because they are connected with immortal truth.

How far and to what extent may we know God? How may we understand the great spiritual realm? By our eyes

\*A report of this will appear in a later issue.



rejoice in the great word "Fundamentals" and are proud of it.

### Certain Sub-Fundamentals

Very well, when we come into the realm of the fundamentals we find certain sub-fundamentals. Let me call your attention now to four great sub-fundamental truths. Words that have to do with the great fundamental, taken out of the activities of individual life in its out-reach for God.

First, *God created*. We have divine personality. There is divine intent in everything which we see. Let us look at the subject in the great world of nature. We are at once taken into the realm of the personal activity of God Himself, and at once we think of Him as personal, having a divine plan in creative activity. We cannot have nature without a purpose and plan from the very foundation of things in creation. He created man with the idea of providence, guidance, protection, instruction and fellowship.

If God created man it was inevitably certain that He would speak to man. It meant more than that God should make a revelation—it meant that He would speak, and so He began to speak to man God created.

Secondly, *God spoke*. He broke the silence in the garden. He looked for man after he had fallen, and called him back to Himself by the utterances of divine interest. He did not speak to him through the marvelous, or through other personalities, but directly Himself to the soul—he spoke to man. He desired fellowship. He wanted man in a happy relation to Himself. He wanted to help him, and so He broke the silence and spoke to man. We have a record of His utterances. We call it God's Word merely because God spoke.

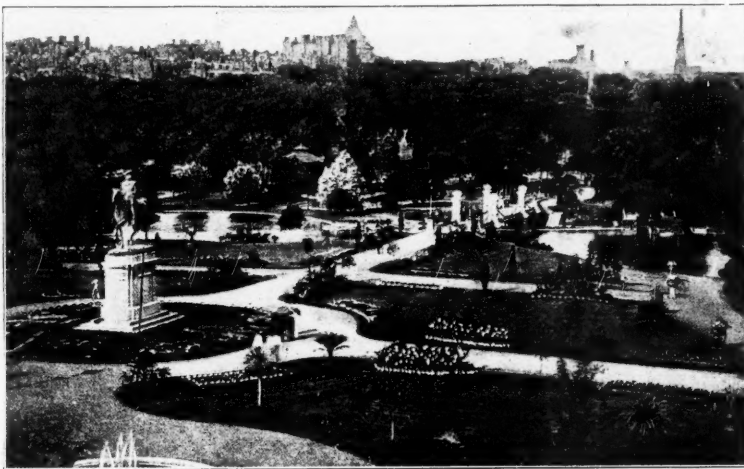
Thirdly, *God came*. After the creative process, after He had spoken to man, after he had fallen away and after He called him back, God came among men. He said, "Man does not yet understand. There is a depth of love that man cannot understand, so I will go to him." So He made preparation for that fact and we have the third word—God came. He came among men in Jesus Christ our Lord. He had a supernatural birth, a supernatural life, he died supernaturally, rose supernaturally, and lives again supernaturally. God created—God spoke—God came.

Then there is a great sub-fundamental in the realm of spiritual reality on which the very structure must rest.

Fourthly, *God is here*. God came in Jesus Christ. He came with judgment, a great visitor from the world of light and truth. He came and we saw who He was and what He was willing to do. He came redemptively. He came to eliminate the guilt of sin and take away its power from the human heart. He actually came and lived a human life for nearly thirty-three years, accomplished the great work of redemption and passed on.

Eliminate this and you have no gospel. Here is the good news. This is the essence of spiritual reality—God is here. Here in the power of His Holy Spirit that we may be led into all truth, that we may be able to know spiritual realities. We must understand Jesus Christ, as creating, as speaking, as coming, as living, as loving, as calling to life eternal—God is here.

When you take these four great sub-fundamentals you can build the greatest spiritual superstructure and stand its weight upon them. There is no danger of their breaking down.



The Boston Commons

### What Is the Gospel?

We know we are lost, and so we must have a gospel. The gospel is indeed good news but not every kind of good news. The good news, that is the essence of the gospel, has a single basis, that God redemptively came into the world, that man who was forever lost, might through faith have immortal life. He came to take away the guilt of sin and the love of sinning.

The gospel must first of all be *entire*. If we have a gospel at all we must have a complete gospel. It is impossible to take the Gospels as recorded and tear them to pieces and still have a gospel. If you give yourself authority to do away with Luke you give yourself the same authority to tear out any other part of God's Word. Absolutely no part of it can escape. If you take away the resur-

rection of Jesus Christ you give yourself the same authority to tear out any other part. Then you have no guilt, no judgment, no sense of obligation, no need of Christ or the work of the Holy Spirit in the soul.

If we have a gospel it must be *authoritative*. Today our attention is being directed to the study of psychology. It eliminates almost entirely the gospel. It is a great mistake. A great objective gospel is vastly greater than a merely subjective gospel. They say the only authority is the individual life. It is no authority at all. No man can speak authoritatively because of experiences. He may speak instructively, but not authoritatively. In the Christian ministry we should not always tell our own viewpoint, or follow our own thoughts, but give more of "Thus saith the Lord," for if God has spoken let all men keep silence.

Let us not listen to men seeking to instruct us regarding spiritual realities and speaking merely out of their individual experiences. We may use our experi-

ence as an illustration, but not base our message upon it. Our only source of authority is in God's Word, in Jesus Christ our Lord.

Let us look at John 14:27, "Peace I leave with you; my peace I give unto you; not as the world gives, give I unto you. Let not your heart be troubled neither let it be afraid."

What is this peace that Jesus Christ says He gives to the world? The peace of the great and authoritative utterances regarding man's relation to

God. Every other way consists of sending the shuttle back and forth between the two beams holding the warp and the woof, the natural and the supernatural. There are people who interpret along the lines of the natural only; others are impressed with the supernatural and see but that. In this area between the natural and the supernatural, the great controversies of the present are being waged, and here the great decision of the future must be made.

### Where the Cleavage Comes

The Christian church must take its stand positively and definitely behind the cleavage right now. It is this: Some say—"it thundered,"—others said, "an angel spoke," Jesus said, "this voice." So we have the naturalistic interpretation, and we have the infallible fact. Today there is a great body who have this as

their slogan: "Nothing above the natural order." They are preaching the Bible, therefore, and assuming at the outset that it is untrue, that there is no supernatural required, that it was not necessary for God to speak because he had already written Himself in the heart of man. Why, therefore, should He speak? If He has spoken at all it has been merely through nature.

Thus today, all theories of Christ eliminate at once anything marvelous. They say there is nothing very supernatural about the birth of Christ. It was not supernatural essentially. Everything is watered down, and watered down until sin is a misfortune and a disease, judgment is not a judgment at all but is merely in the final analysis an expression of satisfaction or regret. The Bible itself is watered down (following the philosophy of Hegel, who studied to reconcile the philosophy of the world with the religion of Jesus Christ), until it has lost all significance and meaning. It has got into many a pulpit, many a school, and unless we are careful we will not be able to understand what is meant by the evangelical terms employed as camouflage and not indicative of their real meaning.

Nothing can be clearer than the great truth of atonement, than Paul's doctrines set forth in terms distinctive and definite, yet it is the peril of our time that we shall by the use of mere terminology allow them to lose some of their meaning.

We must take the gospel at its face value. We must take it with the understanding that when it speaks of the supernatural it means what it says.

One of the great perils of the day is man's self-satisfaction and self-sufficiency. Man has mastered the air through the aeroplane. He has mastered the earth through the gyroscope. Mastery everywhere has attended the efforts of man, until he has become drunk with power, success and ability, and has carried this into the realm of the spiritual, making declarations that as man has mastered everything else—he needs no aid in becoming the master of the spiritual.

There are innumerable books on the power of the will. There is a great peril of over-emphasizing the unaided human will. They are declaring that man needs nothing else. They are saying no man requires the redeeming work of Christ—he requires only enlargement of knowledge. The naturalistic line of interpretation is that when God has spoken it has merely thundered; no necessity of any spiritual illumination, just the necessity of plain, earnest, intellectual effort. How far short of this is the truth you and I know who have followed the meanderings, the strange wanderings of man without an anchor.

This sense of self-sufficiency has always led the church into trouble. The heresies of today have all had their antecedent; there is not a single one in this era that did not have expression in the

first century, there is not a single departure from the great fundamentals today, that has not been repeated over and over again.

There was a period of tremendous need when the church clung to the Cross, and let me say that the Cross is something to cling to; it is something outside self that God gave—Jesus Christ gave. The Cross is not man doing his best for God, but God doing His best for man. That is a wide distinction with a great difference. The Cross is something to cling to. It is imperative for us to lay hands, in these days of great need, on God.

### Human and Divine Ideals Compared

We need vision today. We can realize Him as God only when we rest upon the great fundamental truths—God created—God came—God spoke—God is here. It is these great realities, which alone can lift the church to the high level God expected her to occupy.

Never be afraid of the ideal along the lines of divine idealism, for there truth must live if it is to live at all.

It is as though you were to visit the Lauterbrunnen valley in Switzerland on your way to the Jungfrau. From the moment you enter the valley you are surrounded with beauty. There the edelweiss grows, and there are flowers of every kind all about you. Its springs sing the sweetest music to you and birds fill the air with music, but nothing holds you. From the moment you entered the valley you are looking forward to the Jungfrau, and as you pass on, traveling on the little railway through some of the small mountain villages you scarcely see the people in their picturesque costumes for your eyes are on the snow-capped peaks of the Jungfrau.

This came to me as a marvelous illustration of the power of the ideal. I can represent my meaning perfectly in the person of Jesus Christ, who was not only the incarnation of a great truth but the manifestation of it as well. I see the ideal in Jesus Christ of humanity. There is an appeal to the human heart in the person of Christ, and until you see Him the soul is unsatisfied and until you fellowship with Him there is still unrest. But when you see Him, when you understand Him, when you feel the thrill of His touch and appreciate His redemptive mission and see it fulfilled, peace is yours, vision is yours, power is yours, and you can call the world confidently and authoritatively into the realm of the highest and holiest because great spiritual reality has become your possession.

What does the world need today? A new vision of Jesus Christ; a new understanding of what he is to the world and what he may mean to us individually.

What is the distinctive feature of Christianity? We go back to the most ancient religions of which we have any record for an answer. We go to China and they have a sense of God, an immutable God. Changelessness marks their conception of

God with the result that for generations past they have remained stationary and have not progressed. But this has brought unrest and not peace, and it does not answer the deep questions of the soul.

We go to India and find Buddhism, which gains its final glory in extension, in passing from life to life, but that has not brought peace.

We go to Egypt with its great civilization and find they have some conception of the great turmoil in the human heart because of sin. They worshiped the earth, the sun, light and darkness, but they did not have a real peace-giving religion. We might point to various other forms of religion but none of them meet the deep needs of the human soul. None of them brought a true answer to the need of the soul but Christianity.

### Jesus' Religion Works

The great realities in human life are—sin, sickness, sorrow, death. An ethical religion will never meet the need of the human life until it can speak authoritatively regarding sin and rid the soul of the horror of it. Until it can speak authoritatively regarding sickness and heal. Until it can meet sorrow and comfort humanity in it. Until it can speak authoritatively regarding death and triumph over it.

The religion of Jesus Christ does this. Christianity answers the questions of the heart. It does rid it of guilt. Makes a man hate sin and sinning, frees from life of sin, heals our sicknesses, and comforts us in sorrow.

It meets those by the open grave and says to them, "I am the resurrection and the life." In the risen Christ we have an answer to the soul's great cry "If a man die shall he live again?"

What can we expect beyond this life? We shall know Him and we shall see Him face to face. The religion of Jesus Christ works. It meets sin, sickness, sorrow, death.

Finally through faith it is a victorious religion. By faith we grip God. Christ becomes an appropriated fact. Some say from the very moment God breathes into us the breath of life we become his children. To be sure we are sons and daughters of God, but in a vastly different sense are we sons and daughters of the Lord Almighty when we are born again, and he has redeemed us. There is a different relationship and fellowship then. God claims us. God has done everything that love could do, and in doing so he has put upon humanity an obligation. "What could have been done more to my vineyard, that I have not done in it? When I looked that it should bring forth grapes, brought it forth wild grapes!"

My friends, you are to become teachers. May I lay upon you one very earnest appeal? It is a good thing to be altruistic, but beware not to be too altruistic. Look out! Keep in the realm of the spiritual. Keep in the realm of the supernatural. Let the divine Lord teach you—fill you—thrill you.

## The Poet's Trusting Heart

### MORE THAN SPARROWS

By Rev. Elmer Nicholas, Miller, Mo.

Yes, leave your cares with Him—  
The lilies do;  
"Come unto me and rest," He says,  
His call to you.  
No cares for thee, when Jesus Christ  
Your burdens daily carry;  
Aye trust to Him—  
The lilies do,  
Why longer will you tarry?

His blood will cleanse your heart—  
He says it will;  
Come unto Him and trust,  
Your heart He'll still.  
Your burdens fall when Jesus speaks,  
But you He holdeth fast;  
He cleanses free  
From every sin—  
Remembers not the past.

Renew your faith in Him—  
His word is true;  
The sparrows fall; but fast  
He holdeth you.  
'Tis you He loveth best of all,  
For you a place prepares;  
And things you need  
He giveth you,  
The Father's treasure shares.

His kingdom first seek ye,  
And righteousness;  
The other things He adds—  
He longs to bless.  
The ravens fed, the lilies clothed,  
Much more He feedeth you;  
And clothes in Christ's  
Own robe of life;  
Indeed His love is true.

### FRET NOT THYSELF

By Pearl Holloway, Fremont, Neb.

Fret not thyself, the Father knows  
Your every need and care,  
The storms that buffet and oppose  
Your pathway everywhere.

Fret not thyself, for only good  
Can come of all the ill;  
The souls that trials have withstood  
Will travel on until

They reach the city of the king  
Where is no thought of pelf;  
Where hallelujahs ever ring;  
Then, soul, fret not thyself. j

### HOLD THOU MY HEART

By Rev. W. Lomax Childress,  
Cumberland, Md.

Hold thou my heart!  
I ventured as a child for toys that please,  
For purple baubles and the things of ease,  
But I have grown so tired of these,  
Hold thou my heart!

Hold thou my heart!  
What restless billows have I known  
that toss,  
What great desires not satisfied, what  
loss!  
With trembling hands I touch the lifted  
Cross,

Hold thou my heart!

Hold thou my heart!  
I fancied virtue in the things of dust;  
Lo, they have brought the soul but  
mould and rust.  
What high estate can come but to the  
just?

Hold thou my heart!

Hold thou my heart!  
How misconceived has been the quest!  
Here by the blood the darkness is  
confessed;  
O Galilean, take me to thy breast,  
Hold thou my heart!

Hold thou my heart!  
Until the storm and stress of life are o'er,  
The pilgrims feet are set upon a fairer  
shore,  
And I shall enter through the open door—  
Hold thou my heart!

### IT MATTERS NOT

By Bertha Wulf, Chicago, Ill.

It matters not—  
Though rough the road,  
Though hot and weary be my feet;  
The path is plain before my eyes,  
I would not, faltering, retreat.

It matters not—  
Not even when  
My lips are closed, too dumb for speech;  
My course is clear, the light ahead,  
I must not fail my goal to reach.

It matters not—  
Though obstacles  
Beset my path; I may not roam;  
Still can I use my willing feet,  
And I must keep the onward way,  
Until the Master calls me home.



# Seeking for Obscure Causes

By Professor L. S. Keyser, D. D., Springfield, O.

TO PASS by obvious causes and run off in quest of obscure ones can scarcely be called a reasonable procedure, yet some people to-day seem to have almost an obsession for doing so. They have a mortal fear of committing the fault of *Deus ex machina*—that is, of assigning effects directly to God and explaining results in the universe as His handiwork; but apparently they have no dread of committing the sin of *lex ex machina*. To attribute anything directly to God is too simple, too easy; it is cutting the Gordian knot rather than untying it; it would rob some people of their occupation, which is to spend their time in remote and scholastic research.

The psalmist speaks thus of the anti-supernaturalist of his time, "God is not in all his thoughts"; and this man has a good many near kin today.

## Christian Faith Fosters Education

Does it discourage investigation to regard God as the first cause of the cosmos? History proves the contrary. The Christian church has always founded schools, and the more Christian she has been, the more she has encouraged and fostered education.

In some ages of the world nearly all the scholarly people belonged to the Christian church. In this country the church was the first institution to establish schools of all kinds from the most primary to the most advanced. The State schools and universities came along afterward.

If you were to call the roll of Christian scientists, it would be a long and honorable one. You might mention Copernicus, Galileo, Kepler, Newton, Faraday, Hugh Miller, Herschel (father and son), Agassiz, Winchell, Dawson, Virchow, Kelvin, Dana, Wright.

Surely belief in the transcendent and immanent God did not prevent those men from investigating the natural creation.

Indeed, to realize that one is thinking God's thoughts after Him and learning more and more about His wisdom and goodness ought to add a powerful incentive to deep research. On the other hand, to miss personality, intelligence and purpose in the universe would seem rather to discourage the spirit of investigation.

Is it not too true that there is a note of *ennui*, not to say pessimism, in the works of nearly all the agnostics? Read their books and their biographies, and see if it is not so.

## Mistaking Effect for Cause

Let us note this penchant of some people for scouring after obscure causes. Where it began we do not know; but suppose we begin with Gibbon, who attempted to account naturally for the rapid spread of Christianity in the early centuries of our era. He alleged that

there were five causes for this marvelous growth: the zeal of the Christians, the belief in a future life, the ascription of miracles to Christians, the pure morality of the first disciples, and the union and discipline of the early church.

Is it not strange that an acute mind like that of Gibbon could not see that these so-called causes were really effects? What put such zeal into the hearts and lives of the early Christians? Nothing but the assurance that their religion was true, and came from God, and was therefore vital to the salvation of the world. What made them believe in a future life? The teaching of their Lord. What caused their pure morality? Their Master taught them to live purely, and the Holy Spirit begat a holy life principle within them. Thus we see how Gibbon, who did not want to retain God in his thoughts, mistook effect for cause.

## The Fallacy of Hume and Mill

We venture for a moment into the realm of philosophy. Hume and Mill, lost in misty speculations and depending solely on logical processes, taught that there is only a time relation between what we call cause and effect; only the relation of antecedent and consequent. You cannot prove, they held, that there is a causal nexus between the two. All you know is antecedent and consequent, and you can never tell how they are connected.

Thus on so simple a matter as the relation of cause and effect these speculators tried to create confusion by pitting logic against intuition. After all, the plain fact is that every effect, or event, must have an adequate cause. Why should we seek for an obscure cause when the evident explanation is right on the face of things?

If Hume and Mill are right, why does the consequent invariably follow the antecedent in every true case of cause and effect? Moreover, how comes it that we can almost always distinguish mere antecedent and consequent from real cause and effect?

Even a child can distinguish a mere coincidence from an event brought about by a cause. If you and I were to meet accidentally at the intersection of two paths, we would call our meeting a coincidence; but if we were to meet there by appointment, it would belong to the category of cause and effect. The simple self-evident explanation is the only correct one.

## Is There a Moral Faculty in Man?

Next consider Herbert Spencer's roundabout way of accounting for the rise of morality in the human family. It was advocated by him in the interest of his evolutionary theory. There is no such thing, he contended, as a moral faculty in man; no such a native power as con-

science, which intuitively distinguishes between right and wrong; no real basis in the nature of things for moral distinctions, no, that is too simple and easy an explanation.

That God might have made man originally with such an endowment as a conscience is far too explicit an explanation for the abstruse agnostic. Morality arose because men in primitive times, found that certain acts were beneficial, while others were harmful. Honesty conserved the body social and politic, while lying, fraud and adultery were destructive of human welfare. So men gradually came to call the former class of acts right and the latter wrong.

Somehow, too, they got hold of the words "morality," "virtue," "uprightness," "rectitude," etc., all of which have, to the almost universal mind, a distinctly ethical meaning. Thus Spencer reduced ethics to mere utilitarianism, which is the "pain and pleasure" theory of the old hedonists of Greece and Rome.

However, to our mind, it is much more reasonable to believe that man was created with an innate perception of moral distinction, or, in other words, with a conscience.

One may not need to believe in innate ideas, but one surely cannot help believing that the human mind has an innate capacity for distinguishing between right and wrong; for such a distinction is made in all nations, however low in the scale of civilization. On certain points the morality of some pagan people puts to shame the low moral standards of many people living in lands of boasted enlightenment.

Why not accept the evident source of morality, namely, a personal God, instead of seeking for some obscure explanation that, after all, does not explain?

## Argument from Design

The argument from design for the existence of God has always been impressive to both the ordinary and the scholarly mind. In works on natural theism it is called the teleological argument.

But some speculative thinkers have tried to blur this argument. For example, Hume and Mill, who seemed to doubt everything that is worth believing, argued that, since nature and art are different, design in nature might come from some source other than an intelligent personality. Of course, when we seek a work of art with marks of purpose, we cannot help attributing it to a rational mind, but in natural phenomena it may be different—something else than mind may be the cause of all the wonderful marks of intentionality and adaptation! Thus Hume and Mill.

Observe the predilection for crowding God out of the universe and trying to

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find some other and more obscure cause of teleology in the cosmos. That there is a God is obvious on every hand; but for the skeptic it is too obvious; he must hunt about for something very recondite to account for things, else his occupation as a speculative philosopher would be gone.

#### "Somehow or Other"

This same propensity for scouring around for remote and indefinite causes and explanations displays itself among the evolutionists of our day.

It seems to be too simple and easy to say that God created things as they are; that would be *Deus ex machina*, the unpardonable sin in the minds of many naturalists. So it is much more "scientific" and "scholarly" to hold that "somehow or other" matter and energy happen to exist, or at some time in the remote past happened to come into existence; "somehow or other" motion also happened along; then "somehow or other" matter, force and motion took a notion to evolve everything progressively; "somehow or other" life got started (how Darwin thought was an idle question) and since then has evolved "according to certain fixed laws and by means of resident forces" everything that is, including man and our present civilization.

But we may well ask, Does a "somehow-or-other" explanation explicate? Does it not, rather, throw everything into confusion and obscurity?

Suppose for a moment, just for the sake of the argument, we put a personal God back of and in all processes, do we not have a clear, definite, reasonable and adequate explanation of the universe? Why pass by the *prima facie* evidence to find an indefinable and remote cause?

Even the problem of sin and suffering is best explained by the theistic worldview; for then we can trust God's wisdom and power to bring good out of evil and to make the wrath of man to praise Him. Otherwise there is no explanation of the problem.

#### Hunting for the Missing Link

The Bible, that great Book that has saved millions of people from doubt and despair, tells us very plainly that God created man in His own image, and made him "very good" and noble. But that is entirely too simple and plain, and therefore many so-called scientists must search here and there and everywhere for some other explanation.

Just why they cannot be satisfied with the teaching of the Bible, which is so inspiring, it is difficult to understand; indeed, to us it is one of the enigmas of present-day thinking, more puzzling than the doctrines of the trinity and the incarnation.

In the search for some other way to account for the genesis of the human family the "missing link" has been diligently sought for. Dr. Eugene DuBois, a Dutch physician, found what has since been called *pithecanthropus erectus* on the Island of Java.

Note the circumstances. In September 1891, he found a tooth several feet beneath the surface of the earth; a month later he found an "imperfect cranium" (Dana) about three feet from the place where the tooth had been found; in August, 1892, nearly a year later, he found a thigh bone forty-five feet further away, and still later another tooth.

One writer says: "The skull is too large for the thigh-bone. The age of the strata in which they were found is uncertain." On such slender data some scientists try to build up the theory that man has descended from the monkey, or from the same stock as the monkey, instead of having been created in the divine image.

How credulous some savants are in matters of science, especially materialistic science! And yet how utterly unbelieving is their attitude toward the supernatural! You would think that all men would hail with delight the good news that they are of divine origin, and the more direct the better. But, somehow, many persons are averse to the reception of such an announcement, and seem actually to prefer to trace their genealogical tree back to a bestial root growing in the ooze and slime of the ages!

#### Sources of the Gospels

May we cite another instance of seeking for out-of-the-way causes? We refer to the "sources" of the Gospels of the New Testament. Much labor and speculation have been expended in seeking for these sources. We have "Q" (Quelle), "Logia," "common tradition," and the view that Matthew and Luke largely used Mark's Gospel as their source.

We do not say that these scholarly historical researches have been in vain, for as a by-product many important discoveries have been made. However, according to the New Testament taken at its face value, all is perfectly simple and plain. We humbly suggest to the critics that the chief source of the Gospels was Christ Himself.

Why not? Matthew and John were His immediate disciples, and surely they could have written down what they saw and heard in their association with Him. Why should they have been dependent on any one else? Especially why should Matthew be dependent on Mark, who was not, so far as we know, directly associated with the Master? Luke was closely associated with Paul, who certainly would have been interested enough to get direct information from the other apostles who walked and talked with Jesus. Mark was the companion of Peter, who also knew Christ directly. What better and more reliable source could be found than Christ Himself?

Besides, the Holy Spirit was also the source of the evangelical records; for Christ promised His apostles that He would send them the Spirit of truth, who would guide them into all truth,

show them things to come, and bring back to their remembrance all the teachings He had given them (Mark 16:15, 16; Luke 24:45, 49; John 14:17, 26; 15: 26, 27; 16:12-15; Acts 1:7, 8; 2:4, 32, 33).

There we have the real sources of the apostolic testimony and power and inspiration, moreover, it is the only adequate explanation of the rise, influence and perpetuity of the gospel message of salvation.

Why not be scientific by accepting the evident and wholly adequate account of ultimate causes and sources? Why indulge in remote and misty speculations, and then call them by the noble name of science?

#### "LOVERS OF PLEASURES MORE THAN LOVERS OF GOD"

2 Tim. 3:4

The United States Commissioner of Education estimates that during the year 1920 while the world starved, we expended for joy-riding automobiles, luxurious living, tobacco, jewelry and other unnecessary luxuries

**\$22,700,000,000**

During the Same Time We Gave to Missions to Promote Christ's Kingdom Abroad

**\$37,886,040**

Or, comparatively, we expended

**\$600**

In luxuries for ourselves and

**\$1**

To evangelize the world abroad.

The above statement is hereby reprinted by courtesy of The Family Altar League, Marquette Building, Chicago. We would that God would raise up men and women everywhere who would have it reproduced in hundreds of religious and secular papers, and in street cars and on bill-boards by thousands. The appalling character of the situation is all the more apparent when it is remembered that much of the \$37,000,000 was expended in spreading abroad, not evangelical, but apostate doctrines.

The only remedy is such a revival of evangelical religion in the church of Christ at large as will change the morals and habits of millions, and sweeping on will evangelize the world.

When believers cease being unbelievers, *God will work!*—Warsaw (Ind.) Union.

#### COMMENCEMENT AT TAYLOR UNIVERSITY

The 76th annual commencement of Taylor University, June 9-14, was one of the most enthusiastic of its history. The recent reorganization which places the control of the University with the alumni association attracted an unprecedented number of alumni and former students. Their business session, June 13, extended far into the night. At this time twenty-one trustees were elected, representing the interdenominational policy of the school as recently announced.

# Introduction to the Study of John's Gospel

By Rev. B. Gilbert, Durango, Mexico

Key Text—John 20:31.

Theme { Subjective Aspect—"I and the Father," 10:30.  
Objective Aspect—What I am to "whosoever believeth," 6:47, 48.

This book occupies a unique place in the Holy Scriptures. Matthew, Mark, and Luke present the Jewish Messiah, as Son of David, as the Righteous Servant of Jehovah, as Son of man, coming to "His own," showing His credentials always to His own favored people of the old creation, and by them rejected, cast out, disowned, no promise of "eternal life" is given, no "must be born again," because the *natural man* was still being tested when they wrote. John assumes in the beginning the sorrowful result of this test, for "the world knew Him not" and "His own received Him not" (1:10, 11). Then he tells what this "despised and rejected" Man is and does as Son of God, for those individuals who receive Him, and are identified with Him in His rejection by the world.

He writes neither for Jews nor Gentiles, for no people, nor tribe, nor class, but for "whosoever believeth" of every nation, and tribe, and tongue. His record does not differ from the others merely because he had a deeper spiritual apprehension of the person of the Lord than the other evangelists, nor is it written to supplement what is lacking in their accounts, for each is perfectly true to that feature of the portrait which the Holy Spirit inspired him to present.

Even in the most minute details this distinctive fidelity is preserved. John was chosen to reveal a phase of Christ's work, as Head of the new creation, that could not be made public until His rejection by the old creation, both before and after His resurrection, was an assured fact. The Jews rejected the Man of Galilee; both Jews and Gentiles (the world) rejected the glorified Lord, offered by the Holy Spirit. After the world's hatred had been fully demonstrated by the martyrdom of the Spirit-baptized apostles who had preached "Jesus and the resurrection" the one remaining witness was inspired to write of "His fulness" to those who, having received Him, are chosen "out of the world" to be partakers of His glory (17:16, 22).

There is no such language in the other Gospels. On the contrary, stress is laid on the message to the world, "Go ye into all the world."

In John everything is direct, personal, concrete, the coming together of the great "I AM," the eternal Word by whom all things are made and upheld, with the most insignificant little "whosoever," be he Jew or Greek, barbarian,

Scythian, bond or free. (See 6:35; 7:17, 37; 10:9; 14:6.)

The two discourses on which all true gospel preaching is based are directed to individuals representing the extremes of all human society. In Nicodemus is seen a man gifted with every advantage of birth and education, "a ruler of the Jews," cultured, moral, religious. The Samaritan is a woman of the people, and of a people despised above all others for their mongrel birth and mixed religion. (See 2 Kings 17:24-33.) The two messages are essentially the same, the individual soul's need of Him, "the gift of God," and of the new life which He alone can give (3:16; 4:10). Even in His last recorded word this personal feature is prominent. "If I will . . . What is that to thee? Follow thou me."

It is the Genesis of the new creation, the voice of the Life-giver crying to the dead, "Lazarus, come forth," the breath of life breathed into the believing soul by the risen Lord (20:22). It is the babe's milk of the word, yet contains depths of "grace and truth" that we cannot fathom until "face to face" with Him in whom "are hid all the treasures of wisdom and knowledge." It is the gospel of abounding grace, yet holds the harshest words our Lord ever spoke. John 8:47 makes the sharpest distinction between those who receive and those who reject. "Ye believe not, because ye are not of God." "My sheep hear my voice" (10:26, 27).

All study of this Gospel is vain that does not lead the student to say with Mary, "I have seen the (risen) Lord, and He said these things unto me."

"Of His fulness have all we received" (1:16).

## Outline

I. What the Son of God is to the Believer.

1. The Word—Expression of God's thoughts (1:1, 2, 14).
2. The Life—To those who hear His Word (1:4; 5:24).
3. The Light (1:4).  
Of the world, to "every man" (1:9).  
Of Life to him that follows (8:12).
4. The Lamb of God, sacrifice, (1:37, cf. Heb. 9:36).
5. The King of Israel, sovereignty (1:49).
6. Jacob's Ladder, communion with heaven, (1:51; Gen. 28:12).
7. The Temple, God's Dwelling among men, (2:19-21).
8. The Prophet, who convicts of sin, (4:17-19).
9. The Bread of Life, sustenance, (6:51).
10. The Saviour, "full of grace," (8:10, 11).

11. The Door of the sheepfold, (10:7).
  12. The Good Shepherd, (10:11).
  13. The Resurrection and the Life, (11:25).
  14. The Way, the Truth, and the Life, (14:6).
  15. The True Vine, fruitfulness, (15:1, 2).
  16. The High-Priest, mediation, (Chap. 17 cf. Heb. 7:22-25).
- II. What the Son of God does.
1. Gives power to be born children of God, (1:12, 13).
  2. Declares the Father, (1:18).
  3. Takes away the sin of the world, (1:29).
  4. Baptizes with the Holy Spirit, (1:33).
  5. Gives the "good wine"—the new creation, (2:10).
  6. Heals the body, (5:1-9).
  7. Satisfies every desire, (6:35).
  8. Gives sight to the blind, (9:39).
  9. Goes before His sheep, (10:4).
  10. Lays down His life for them, (10:11).
  11. Holds them in His hand, (10:28, 29).
  12. Suffers with them, (11:35-38).
  13. Cleanses them, (13:5-8).
  14. Prepares a place for them, (14:2, 3).
  15. Intercedes with the Father, (17:9-26).
  16. Sanctifies through the truth, (17:17-19).
  17. Gives them His glory, (17:22).

## REVIVAL IN CZECHO-SLOVAKIA

Rev. Vaclav Losa, D. D., of Pittsburgh, a Czech and Correspondence student of the Institute writes in the *Sunday School Times* of a great religious awakening in his native country. He quotes a correspondent in Bohemia as saying:

"My impression that the Czechs are ready and waiting for a great religious movement is confirmed by new evidence every day. The doors are open everywhere. The people are even in danger of turning to Spiritualism, New Thought, Christian Science, Unitarianism, Theosophy—grasping at any straw which holds out hopes of giving them a real religion. Any meeting having a religious subject is sure to be largely attended and no special publicity measures are needed. The ministers do not have to run after their people and use all sorts of 'follow-up' methods to induce them to go to church. Rather it is the people who are running after the ministers and begging them to hold services."

The difficulty of providing sufficient ministers and Christian workers to carry the Word of God to these people in their hunger for it, is the great need of the hour, Dr. Losa thinks, in Czecho-Slovakia.

# The Hindrance and the Hinderer

By Rev. W. J. Erdman, D. D., Germantown, Pa.

THE apostle in his second epistle reminds the Thessalonians that when he was with them he used to tell them a lawlessness already existing would find its consummation in a predicted "lawless one," the "man of sin"; and also that there was some hindrance or restraint to his appearing. It is a fair inference that the apostle had been explaining to them the prophecies of the book of Daniel concerning the "little horn" or "beast" who is the same as the "lawless one" of the epistle of Paul, and the "beast" of the vision of the Revelation of John.

And though His "man of sin" did not appear in the apostolic age or since, it is evident that in the time of the fulfillment all that the apostle taught will be in existence, for he saw in the book of Daniel just what we can see and know as still awaiting fulfillment, that is, a Temple and its restored Mosaic ritual will then exist in Jerusalem so as to make it possible for the "man of sin" to seat himself in the Temple and claim worship as God.

Also, there must be a lawlessness existing, and an antichristian apostasy, a spirit of defiance of laws human and divine to make possible adherents to support such a claim; and, also, on the other hand, to create a protest and opposition to it. But the apostle beheld also in the visions of the prophet what he calls a "restraint," both a thing ("that which") and a person ("he"). These must first be taken out of the way before the lawless one is revealed.

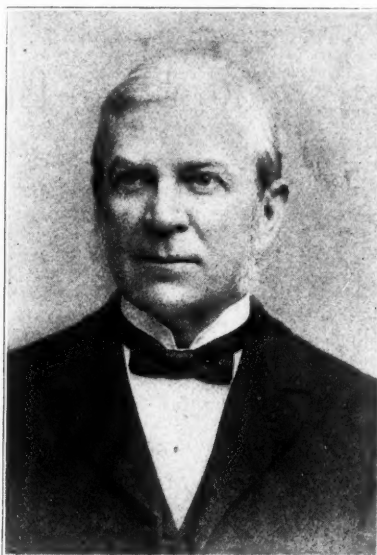
On turning to the visions of Daniel it is seen that in the case of the type, Antiochus, the "little horn" (Dan. 8:9-14) and of the "king," the Antitype (Dan. 11:30-36) profanation of the "sanctuary" of Daniel's people is preceded by the casting down of the priesthood and the taking away of the "continual burnt offering." In brief the apostle beheld, it is suggested, as the "restraint" or hindrance "what restraineth" in the priests, and "he" the "restrainer" in the high priest, the official head of the system. The following symbolic language of the vision accords with this suggestion; "And it waxed great even to the host of heaven and some of the host and of the stars it cast down to the ground and trampled upon them. Yea, it magnified itself even to the prince of the host, and it took away from him the continual burnt offering, and the place of his sanctuary was cast down" (Dan. 8:9-12).

In various Scriptures the name "host" is given, not only to the angels of God and to the stars of heaven, but also to the people of Israel. There are counterparts heavenly and earthly. But in view of the context of the words "host" and "stars" and "prince of the

host," as relating to the daily burnt offerings and the sanctuary, the "host" may signify the people of Israel as worshipers of the true God, and the "stars" the priestly ministers of God, and "the prince of the host" the high priest, the head of the sacrificial system and the representative of the nation or "host" before God.

In brief it is very evident that "host" and "stars" and "prince" as related to the Temple and its ritual must all be taken out of the way by the blaspheming "horn" before the "abomination of desolation" can be set up.

1. Confirmative of all this is the earlier vision of the "little horn" who, usurping the place and authority of



Rev. William J. Erdman, D. D., at the age of 64.

the Most High, "thinks to change the times and law"; (i. e. the festivals and system of religion); but all these centered in the temple at Jerusalem (Dan. 7:25).

2. Also, in the answer to the prayer of Daniel it is predicted of "the prince to come" who confirms with the many of Israel a covenant to be their King, that "in the midst of the week he shall cause the sacrifice and oblation to cease," and cause to stand in the holy area of the Temple so as to be seen by all, "the abomination of desolation," and in addition, as the apostle declares, enters into the Temple itself and seats himself therein to be worshiped as the only God (Dan. 9:27; Matt. 24:15).

3. Again, in the last vision of the prophet he is told that the predicted "king shall do according to his will;

and he shall exalt himself and magnify himself above every god and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished." But at the very beginning of his career, supported by the apostate Jews who "forsake the holy covenant," "arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (Dan. 11:30-36).

4. And what Daniel, the prophet, foretells, our Lord on the Mount of Olives foretold, and the apostles, Paul and John, repeat, how the abominable worship of the "beast" and the "great tribulation" are contemporaneous, and imply or declare plainly the prior abolition of the worship in the Temple at Jerusalem.

And this desecration and tribulation shall continue for a "time, times and a half." "And when they have made an end of breaking in pieces the power of the holy people all these things shall be finished." (See Dan. 11:30-12:13; Matt. 24:15-28; Rev. 13:1-18.)

The conclusion then is that the apostle explained in the book of Daniel what we may see for ourselves. The epistle of the apostle mirrors the events of the prediction of the prophet. Whether certain predictions of different chapters relate to a type of the "little horn" the "man of sin" or to the "horn" itself, need not be discussed, for in either case the events and their order are the same. The divinely appointed ritual and priesthood of Israel are invariably removed before the sanctuary is desecrated by the self-deification of the blaspheming "beast." The environment which Paul, the apostle, described in these epistles to the church of the Thessalonians is one of lawlessness on the one hand and of persecution on the other; but it is the same in characteristics as the environment of the predictions of Daniel the prophet.

In his two epistles Paul emphasizes a secular and political lawlessness for which the Jews were notorious in the apostolic age, and also a religious fanaticism and hatred of the gospel of God. In prophetic spirit he not only foresaw what would befall him and the church at the hands of the Jews, but he also beheld them "filling up their sins always and wrath coming upon them to the uttermost." But this also Daniel foretells; it is a time when "transgressors are come to the full," "in the latter time of the indignation" when, because of great guilt, Jews and Gentiles also are given over to believe "the lie" and fall under the wrath of God. (See 2 Thess. 2:14-16). Paul in these first epistles has specially



In mind a Jewish defection or apostasy culminating in a false god and false Messiah. John in his epistles has in mind an antichristianity heading up in the false prophet (1 John 4:1-3). In the Apocalypse both are seen together and empowered by the dragon (Rev. 13:1-18).

But the apostle's day passed and saw not the fulfilment of the prediction concerning the "man of sin." The intended scope of fulfilment belongs still to the future and awaits a larger, final, consummate form.

Again will a Temple and its ceremonial arise in Jerusalem, and then many of Israel possessed of great national hopes but denying Jesus as the Messiah, will welcome as their king the great world monarch and through him seek to attain that supremacy over the nations which is one of the great themes of the inspired word of prophecy.

And then will come to pass what Daniel foretells, how many will forsake the divine covenant, and also how

others will resist the power and authority of the "wifful king." He will "cast truth to the ground" and advance "the lie" in its stead. The devout men and priests of the Temple, loyal to the ancestral worship, withstand him in vain. They know his purpose to be owned as God as well as king; but "such as do wickedly against the covenant shall be corrupt by flatteries;" and "he shall prosper and do his pleasure, and he shall corrupt the mighty ones and the people of the saints." "He shall stand up against the Prince of princes but he shall be broken without hand." He shall come to his end and none shall help him.

All this the Apostle told the Thessalonian Christians, and the mold of prediction in his epistle is the same as that of the prophecy of Daniel. The apostle sees what was preventing the coming of the lawless one, the prophet describes the manner and means of its removal. The former warns against

"the lie," the latter foretells the conflict and great tribulation because of opposition to "the lie;" and both foretell the outpouring of wrath on the great deceiver and his deluded adherents at the coming of the Lord, the Messiah, the Son of man.

In both Scriptures the preparation for the taking out of the way the "restraint" is seen to be gradual. In the visions of Daniel the movement is insidious, subtle, crafty; in the epistle of Paul the "mystery of lawlessness" was already working, but as we of a later time and from the other epistles, now see, the full development of an apostasy from the truth in both Judaism and Christianity lies still in the future, and belongs to the "consummation of the age," and then, the "hindrance" being removed, there "shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of his coming."

## Why Disagreement on Holiness?

By Evangelist Henry Ostrom, D. D.

IT is almost incredible that with a completed Bible there should be any considerable division among saved people on the subject of holiness.

Is not the division traceable more to the fact that the completed Bible is not treated as such than to any other fact? If men have drifted into the habit of selecting texts here and there and making them as "feathers for arrows" of teaching which they believe to be demanding special emphasis, then, this habit could easily produce a line of teaching which men who insist upon the whole Bible declaring its message on the subject could not accept. That is, they could not accept it unless the teaching in question could be proven to agree with such study of the Word. Especially so, for the reason that if the texts are severed from the rightful import of the context, we conclude that there is an effort being put forth to establish a theory and disregard the great trend of Bible revelation concerning it. It is thus easy to see how the text quoter should range his company on one side, and the context regarnder range his on the other, constituting two camps disagreeing on the subject of holiness.

It is well understood that short texts have been used as supplements to certain tenets for a long time in both preaching and writing.

So accustomed to this have the people who hear sermons and read devotional literature become, that it is doubtful if, at least for a time, they would feel at home with Scripture exposition. Certainly many preachers would not feel at home trying to preach expository sermons.

But the text-quoting custom suggests

theology, or rather theological statement, made at what is theologically considered face value, with phrases of Scripture to back it up. It does not suggest hearing the Word even if the theological statement suffers.

Now while men are prone to debate theological statements it is significant that debate almost entirely ceases in consecutive Bible study. In proof of this observe a great institution such as the Moody Bible Institute with a dozen or more great denominations represented in its leadership and department of Bible instruction, proceeding without controversy, but, mind you, pursuing intense Bible study. Such an institution is not given to text-quoting as a means to bolstering theories (although it recognizes miracles of grace wrought through the use of some single phrases of Scripture), but is rather committed to consecutive Bible statements so regarded that each throws light upon the other, each being a part of the great whole, and considered as set in perfect harmony therewith.

Observation compels the conviction that the Bible as a whole is a much neglected book. Even theological seminaries are prone to instruct about the Bible instead of teaching the students the Bible. Few Christian men anywhere give evidence of possessing a fairly clear working knowledge of the Bible as a whole. There is the sense of the preciousness of certain verses or chapters; there is the sense of the majestic claims and the wondrous wisdom therein expressed, but there is utterly lacking the sense of a working knowledge of the whole Bible. And yet without this no man can take up his Bible and believing that God has not obscured but rather revealed the truth

there, be able to say, "It is one great message, given to be understood and it readily explains itself."

At no point, we think, does the cleavage among Christians on the subject of holiness so appear as at this point. Men, for instance, who quote texts that speak of the person and ministry of the Holy Spirit and of sanctification, carried as they are by an intense sincerity, reach a conclusion which when inconsistent with the whole body of Scripture issues in wildness and speculative fancy, riot of emotions and untenable conclusions.

On the other hand, men who insist upon due regard being paid to the context, who cannot consent to the mentioning of the Holy Spirit or the use of the word holiness or sanctification without tracing His person and work throughout the Old Testament and the New, these have blessed emotions too. They evidence no less sincerity than the others, but insisting upon letting revelation alone and on the whole reveal what God means, they prove what "eye could not see, nor ear hear nor the heart of man conceive" revealed to them by the Holy Spirit in His Word. The important consideration, however, is not the emotions nor is it their theories, but rather what God has revealed.

Were we to keep in mind our tendency to slight or consider dry and unvital God's precious Word, that in itself would go far toward settling us on the subject in hand.

If we could carry the whole question out of the realm of human speculation (even such speculation as would appear superior) into the realm of unquestioned revelation we would surely heal the division.

We do not say, "if we could debate it" from one realm into the other. But if we could just settle it, that we are to let

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revelation tell us all we need to know about it, and compel speculation to keep away from the consideration of it, spiritually would be not less spiritual, holiness would be not less holy, power not less powerful, but as God's Word is sure so the stability, the continuity of all that

is implied in the expression "perfecting holiness in the fear of the Lord" would be realized. It would be realized as so resting upon God's faithfulness as to exclude the intruding of our whims and fancies.

Saved people, set apart unto God would

then manifest the purpose to, hour by hour, let God tell us how to act as if we were so set apart to Him.

It appears that the conflicting opinions result from our attempt to fit fragmentary portions of Scripture on to the program of wholeness revealed by God.

## "Let Not Your Heart Be Troubled"

**T**HESE words were written at the top of the first page of a letter of consolation to a mother who had lost a Christian son by death.

The letter was written by Miss Frances A. Neitz, of Allentown, Pa. Miss Neitz was a student of the Moody Bible Institute in preparation for missionary service from September 3, 1919, to April 21, 1921, when she was compelled to return to her home because of illness, and where she died April 8, 1922, at the age of 21 years and 10 months.

In her last illness she gave unusual evidence of the peace that passeth all understanding, and it was remarked by persons who came to her bedside to give comfort that when they went away they had been comforted instead.

She possessed a very attractive personality and was universally beloved by all who knew her. Why such a person should be taken just as she was finishing her preparation for Christian service, in which she gave promise of being most fruitful, is beyond explanation, but, "even so Father, for so it seemeth good in thy sight." "He doeth all things well" must be the source of comfort in such an occurrence.

The letter is an unusual one and we are pleased to print it in full, for we believe that it will bring a great blessing to the 50,000 persons into whose hands it will likely fall.—Editors.

"December 12, 1921

"My dear Mrs. J. . . .

"This is just a note to extend to you the Christian sympathy of Mother and myself in this dark hour. True enough, words mean little in these dark hours, which come to everyone, and yet they do tend to cause one to realize that others are sharing (if that term may be used) with us the heavy burden. We rejoice with you in that you sorrow not as others that have no hope. Death is hard; it is indeed an enemy, and yet if we try to imagine for a moment what it must mean for a Christian mother to give up her son, and know that (having refused Christ as Saviour) he shall be eternally separated from God—that is indeed sorrow. So, truly we can say with the Psalmist, 'Precious in the sight of the Lord is the death of his saints' (Ps. 116:15).

"We know from God's Word that death is but the beginning of a larger, fuller life—life that is life indeed. For we read there again that to be 'absent from the body is to be present with the

Lord.' What greater joy, what greater advance or progress can a Christian make than to be in the presence of Him, who conquered death? It is just going home, for certainly as the days go by and conditions about us wax worse and worse we rejoice more and more in the fact that we are not destined to be here forever—our home is over yonder and our sojourn here is no less than that of strangers and pilgrims. Happy lad indeed, is he, your beloved son, home with our Father and all that that in-



Frances A. Neitz

volves; no burdens to bear, no sin, sorrow, pain, all joy, peace, happiness, rest, and all this because He, who is the light and glory of our eternal home, has made possible our entrance through the death and resurrection of our coming King.

"I know, dear friend, that possibly (for the Christian) the hardest part is the separation! Surely we would not wish our loved ones back to this dark scene, to this rugged road; and again we know our God in His wisdom and love never makes a mistake nor allows anything to come to His own, but that which will work out for our good and his glory according to Romans 8:28. So that the separation, it seems to me, is the hard part. The least I can remove of this pain is to say, on the authority of God's eternal Word, that this separation cannot be for a long period. Many, many times our Father reminds us in His blessed love-letter that He is coming back again and 'those who sleep in Jesus will God

bring with Him.' Happy comforting Word from our God, who knew that these things must needs come into our lives! But, there's never a need He will not supply (Phil. 4:19). After all, He alone can meet our need. He does it through His Word by His Spirit. So I ask you to go with me to all the references I have mentioned together with 1 Thessalonians 4:13-18, and my prayer is that the God of all comfort may—even our Lord Jesus Christ Himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace—I say I pray that even He may comfort your heart and establish you in every good word and work.

"I would fail were I of myself to attempt to comfort you, but I know Him who never faileth will, through His eternal, unchangeable Word. Our hearts go out to you as those who know from actual experience the pain, and praise God, as those who have also experienced the balm, the comfort of the great Father hand and the sympathy of the unfailing Father heart. May your eyes be fixed upon Him, and then I know your heart and hand will be stayed.

"Commending you to the love and grace and tender care of Him who is all in all—our hope, our stay, our eternal refuge and our coming Lord and King, I am yours in the Service of the King of kings,

"Frances A. Neitz,  
John 14 and 2 Cor. 1:2-7."

### DEATH OF GEORGE C. MOODY

A host of friends throughout the land mourned the departure of this honored servant of God, whose labors as music director and evangelist were blessed to the salvation of many. He died June 5 at Los Angeles, Calif., and burial was at Vinton, Iowa.

Mr. Moody was for six years director of the chorus choir in the Presbyterian church in Waterloo, Iowa; he was musical director of the college for the blind at Tacoma, Wash., from 1893-8; he was musical director for Whitworth College for a time. Later he was director of music in the First Baptist church in Chattanooga, Tenn., Rev. James Whitmore Brougner, D. D., pastor. In 1905 he began work as an evangelist, becoming associated with Dr. Oscar Lowry, with whom he worked for nine years. He was offered a position as musical director in the Moody Bible Institute.

# Symposium on Jewish Evangelization

In the Moody Bible Institute, Rev. R. H. Glover, M. D., Presiding

**D**R. Glover introduced Rev. Norman H. Camp, superintendent of the Chicago Hebrew Mission, who spoke as follows:

Some one has well said that the day for the Jew has come, and there are many evidences that God is now doing a new work in behalf of the people of Israel, whom He still loves for their father's sake.

Therefore, it is necessary that Christians should have a better understanding of present-day movements among the Jews and be able to interpret them correctly in the light of prophecy. Also they should more fully know the plan of God for the Jews as revealed in the Word, and realize the urgent need of praying and laboring for their evangelization.

The Chicago Hebrew Mission is the oldest mission to the Jews in America, and as such has not only an obligation to give the gospel to the 350,000 Jews in Chicago, but to some extent as well to the three and one half million Jews in America. Therefore, we desire the hearty cooperation of every Christian.

I believe every Christian should be vitally interested in Jewish evangelization, and with that object in view the Mission has been conducting three day conferences, in ten districts of this city for the past two weeks, ably assisted by the Hebrew brethren who are with us this morning. They are Hebrews by birth, but they are Christian Hebrews and able ministers of the gospel of Jesus Christ.

It is a pleasure to introduce them to you in the order named: Mr. Jonas Vuker, Mr. Israel I. Saxe, Mr. Joseph Flacks and Mr. Aaron Judah Kligerman.

**Mr. Vuker, Springfield, O.**

The need of evangelizing the Jew is seen because of their spiritual need, and their spiritual need is the fact that the Jew as well as the Gentile is a sinner. In spite of their ancestry, and their high position among the nations the truth remains that every Jew is a sinner, which is verified by the teaching of the Scriptures, very definitely and plainly. Paul, in the epistle to the Romans, settles for once and all the fact that there is no difference between the Jew and the Gentile when he says, "All have sinned and come short of the glory of God."

The second reason why we ought to give ourselves to the evangelization of

the Jew is that the religious forms and ceremonies in which he is so zealous as an orthodox Jew, in no particular can save him. No matter how pious or how orthodox he is, or how faithful in the observation of the ceremonies, or in the saying of his prayers, there is no consciousness that his sins have been forgiven him or that he is accepted of God. He has still a burden of sin. As the apostle says, "By the deeds of the law shall no flesh be justified in his sight" (Rom. 3:20), and "It is not of works lest any man should boast" (Eph. 2:9). Jesus Christ is the end of the law for righteousness to everyone that believes, and apart from the righteousness of Jesus Christ, there

In conclusion let me call your attention to the fact that I stand here as an evidence that Jesus Christ is just as willing and just as able to save the Jew as a Gentile if he will only give Him an opportunity to do so.

**Mr. Saxe, Chicago**

I am to speak of the Jewish work in the last century, and I want to praise the Lord for what He has done. Not many years ago I read a statement by one of the great men of God that 204,000 Jewish people had been converted in the last century. About a year ago I read that 224,000 had been converted. It seemed to be very exaggerated, but

have had an overcoming experience during the last year in traveling to the different states of the Union and finding everywhere always one or two Jews who were members of some Protestant church.

I will never forget one call I made in Houston, Tex. There were four Jewish families in the city and I went around to talk to them about Christ. The first I called on was a dentist. He thought I wanted a job to be done, but I assured him my teeth were all right. He seemed surprised at that, and said, "Well, what do you want, then?"

I told him I had come to talk to him about Christ, when he answered, "I have been a member of the Presbyterian church for the last four or five years."

I asked him how he became a Christian and he said, "By reading a tract a Christian man gave to me."

So it is a fact that we find Jewish people have accepted Christ everywhere. It pays to work for the Jews. I just came back from a trip to Altoona, Pa., and I found them hungry and thirsty for God.

I want to say a few words about the Chicago Hebrew Mission. There are three witnesses right here who are converts of that mission Mr. Frost, Mr. Kligenberg, and myself.

I will never forget my conversion. It was thirteen years ago when I first heard the gospel of Christ, and what a change God made in my heart when I came to Him! What a change!

About four weeks ago a young man was led to Christ through one of our workers. He was immersed and is now studying in this Institute. Next Sunday morning we are going to have four more Jews im-



(Copyright International)

**In Chicago Ghetto**

is no acceptance with God (Rom. 10:4). If the Jew knows not Jesus Christ as Saviour, he is lost just as much as any Gentile.

I might call attention to another fact, namely, that Jesus Christ is no respecter of persons. He is just as ready to receive the Jew as the Gentile, for the apostle again in Romans 10 says, "Whosoever shall call upon the name of the Lord shall be saved." But he immediately follows it by asking, "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?"

Therefore, it is necessary that we tell them of Jesus Christ that they may call on him and be saved. Unless they have the gospel preached to them, unless they know of Jesus Christ and His power to save from sin, unless they know that Jesus Christ is no respecter of persons they will die in their sins.

mersed. Last summer by the grace of God an elderly Jewish woman about 50 or 55 years old was immersed.

About a year ago I went over to the county hospital, and while working among the patients I noticed a young gentleman about thirty years old. His face was familiar to me, and after a while I went over to talk to him. I found we went to school together in Russia. When I told him of Christ he said, "You make me ashamed of you. I don't see how you can believe in Christ. Remember how you and I used to go to school together and yet you became a disciple of that apostate Christ."

I talked to him for about two hours opening up the life of Christ in the New Testament. He never said a word, and when I had finished he shook my hand and said "Goodby." I left him a Testament and some tracts and my address. About ten days after he came to my home. My wife opened the door, and when she saw a man whom she never saw before she was rather afraid, and said, "What do you want?" And he replied, "I've forgotten the name, but does a missionary live here?" "Yes," she said. "Well, I met your husband in the hospital a few days ago and he talked to me and I'm a half Christian already." "Well," she said, "if you're half a Christian come in, and we'll try to make you the other half."

He waited for me to come home and after supper we talked until about 11 or 12 o'clock. We talked all through about Christ, simply about Christ.

At the end of the conversation he didn't say a word to me, but said goodby and went out the door. About two weeks after he came again, and at the end of the conversation he still didn't say what his decision would be, but about four weeks later in a Presbyterian church on the North Side, he came out and gave his testimony as to how he had accepted the Lord Jesus Christ!

Friends, I could for a whole day and night tell of individuals and families that have accepted Christ as Saviour in the last year. Never have the Jews been so open to teaching, feeling the divine power and beginning to search the Word of God in truth.

I want to tell you this incident. Sometime ago I was visiting in the Cook County Hospital, and the first patient I came to was a girl about 25 or 26 years old. She dropped a tear as I came up to her bed. I didn't know why she was crying, but I thought she might be afraid of me, so I said, "Why are you crying? Don't be afraid of me."

"Oh," she said, "I am crying because I have been here for three months, and you are the first who ever came to visit me."

It was her first year in this country. She hadn't made friends, and for two months she had been isolated by disease.

My heart was touched. I took her hand and said to her, "Don't cry! God Almighty sent me to you."

I had a conversation with her of about three quarters of an hour, and I promised to see her again next Tuesday.

Many of the Jewish people, like her, would be willing to know Christ. Men and women of God, go and tell them of Him. No man or woman outside of God can speak the word of God. The man or woman of faith and spirituality can go to the Jew. The harvest is ready, but the reapers are few, and for that reason we come to you this morning and ask you to pray and to take every opportunity to work among the Jews, and may God give you grace.



Street Meeting in the Chicago Ghetto

#### Mr. Kligerman, Dubuque, Iowa

Sometime ago I read in a Jewish paper that Dr. Hertzl was the father of Zionism. It is not so; he was not the father of Zionism. The hope of restoration, or re-establishing of the kingdom has been with the Jew from the olden days. It finds its best expression in the Bible in such passages as Ezekiel 37, where God gives the prophet a vision and commands him to gather together the dry bones and cause them to live, and emphasizes the house of Israel.

The Jew of today unites with the Jew of olden times and together they sing the great hymn of the Psalmist. The Levites when they were ordered by the Babylonians to sing songs to the heathen, refused, and cried out in longing for the great land they had left. The Jew today as well as in the past is looking to Jerusalem. He is always looking for it, and therefore you will find that from time to time many leaders of Israel have

arisen to lead the people back, and so today they are trying to re-establish the kingdom and bring them back to Jerusalem. The Jews have failed not because it was not in accordance with God's will, but only because it was not the time to go.

In the olden days the time came when Cyrus was raised up by God to send the Jews back.

You say, when the time to go came God accomplished it through an individual but he didn't need to do it in that way. Dr. Hertzl tried to raise millions of dollars in order to buy land, but no one would give him the money and no one would sell the land when they had the money. When God's time came he raised up another Cyrus—the English king, who when he had captured Jerusalem handed it over to the Jews.

Now we find thousands of them are going to Jerusalem. What does it mean? It means that the prophecies of the past—prophecies concerning the restoration of Israel, and the re-establishing of the

kingdom, as found in the Holy Book, are being fulfilled right now before our eyes, and yet there are more prophecies to be fulfilled. It means that the Jews are now entering into the land, but it means according to the Scriptures that they are entering in unbelief. There awaits them great tribulation, great suffering. What are we to do? Fold our hands and simply wait for God to fulfill the prophecies? So far as the restoration is concerned we may fold our hands. God is accomplishing it, but there is something for us to do. Think of the suffering that our people who are now going back will ex-

perience, but in the Word of God there is a remnant to be saved. It is for these yet unsaved that we stand before you this morning and plead with you in the name of God to do something for our brethren.

Think of the 15,000,000 Jews of Europe! Of the more than 3,000,000 in America! Thousands of them have never heard the sound of the gospel of Jesus Christ. Think of the 350,000 Jews in Chicago!

The Chicago Hebrew Mission is doing a great work, and we praise God for it. If it were not for the Chicago Hebrew Mission I would not stand before you this morning. It was in Halsted Street that I heard the story that made me cry out like the men and women of old, "What must I do to be saved? Show me the way of salvation."

It is for these that are to be saved that I pray to God you may get a vision from



God to work for them now as never before and pray as never before.

#### Mr. Flacks, Evangelist at Large

I was so glad to hear my dear brother Vuker. It has been my first privilege of hearing him present the reason for evangelizing the Jews on the fundamental basis that he is a sinner as much as the Gentile, and as lost as the Gentile without the covering which God provided in the blood of Jesus Christ.

I was glad to hear the testimony of brother Saxe who from his own personal experience can testify to the fact that God does save the Jew. Here are a number of us as well as himself, who are examples, by the grace of God, that according to the election He will save a remnant.

Then I trust you were as stirred as I by the brief message from brother Kligerman, who showed us by present day movements that the day is close at hand. Night is coming when no man can work. Prophecy is being fulfilled. The age of this dispensation, the age of the Gentiles, seems to be in the last hour, and therefore we must do the work for which God has raised us up in such a time as this for His kingdom.

I want to call your attention to the fact that there can be no world peace because of Israel's present condition. They are in blindness through the kindness of God, and therefore we ought to be zealous in bringing to them the knowledge of God.

In the Gospel of Mark we have a picture of the present condition of Israel, which is very clear to me, and I want to pass it on to you, that by the aid of the Holy Spirit you will see the portrait as I was made to see it.

"And forthwith when they were come out of the synagogue they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand and lifted her up, and immediately the fever left her, and she ministered unto them" (Mark 1:29, 30).

This is the portrait I see of Israel and of Israel's condition. Peter's wife's mother, or Peter's mother-in-law, pictures Israel nationally. Israel is the national mother of the bridegroom of the bride, the church. Peter is the type in this text of the church, on whose confession of Jesus as the Christ, the Son of the living God, the Lord Jesus Christ said, "I will build my church." Peter then is a type of the church, and Israel is a type of the mother-in-law of the church.

What is the condition of the mother-in-law in this text? Sick with a fever. Israel today is sick with a fever, and has been feverish—has been sick for about two millenniums. A sick person that is feverish is naturally restless, and the person that is restless is a nuisance to every one around him. Therefore there has been a Jewish problem all through these ages and one nation after another has tried to deal with it.

Not long ago in this country we heard the cry of the Jewish peril. I am not going to discuss that, but there is a Jewish peril and a Jewish problem, and the restlessness of the world today is because Israel nationally is feverish.

Israel is sick, and therefore being restless she is the cause of the nations round about her (who ought to be blessed through her), being sick also and feverish and restless; and there will never be any rest in this world—there will never be any sound body, political or otherwise, until Israel has been treated by the great physician.

The Lord Jesus was in the synagogue while Peter's mother-in-law lay sick of a fever. What was the synagogue? It was a place opened for God's people to meet and worship God. For those who were too far away from the Temple and could not go there on stated periods three times a day to worship God, these convenient places called synagogues were erected, and God met them there just as well as those who had the privilege of going to the Temple three times a day.

Where is the Lord Jesus today? He is in the presence of God for us and Israel is away from him shut up in her home. The Lord Jesus is in the synagogue and there will be no rest for Israel—Israel will not be cured until the Lord Jesus her physician comes out of the synagogue and pays her a visit.

Now some one told the Lord about Peter's mother-in-law. I just love to read and to think and to ponder on those words. "Anon they told him of her." I believe if my brother Camp would get you to pledge yourselves before God, not to him, to do one thing above anything else, he would desire that you pledge yourselves to God to be daily telling Him of Israel. As my brother Saxe has been appealing everywhere it has been that we might get the people of God to pray for Israel above all else. I wonder how many of us tell Jesus to tell God about the Jews, their lost condition, their feverishness, their helplessness, their hopelessness? How many of us are faithful in prayer for Israel? Thank God, he has his remembrancers. It ought to be the privilege of every one of us who were made priests unto God to exercise that priestly function—intercessory prayer, especially on behalf of Israel now so neglected.

When they told Him of her He did not refuse to visit the sick one. He came into the room, and took her by the hand and lifted her up; and the touch of the hand of the Great Physician removed the fever and the cause of it, and Peter's mother-in-law, arose immediately and began to minister unto them. And this is true, beloved, of every individual Jew in this day. Immediately the Jew gets the touch of the hand of the Lord Jesus he quits serving tables as it were, quits his business, his old haunts and habits, quits everything, and begins to minister unto Him, and unto them, the Gentile as well as the Jew, in His name.

But Israel as a nation will be touched

by the Lord when he comes. Israel will rise, and Israel will be a minister unto the King of kings, and unto the Lord of lords. Israel will be his witness throughout the earth, and therefore I am sure I do not need to plead with you, and appeal to you. I believe you will take it as a privilege from God, and pray for Israel and preach to Israel. Pray for the Holy Ghost to labor directly among them.

#### THE POWER HOUSE

"If ye continue in My Word, then are ye My disciples indeed" (John 8:31).

Devotional Bible study is the test of true discipleship. We may call ourselves His disciples, but that does not prove that we are. Our names may be on the roll of His professed disciples, but that is not sufficient proof. The real test is the life, and that is not possible apart from devotional Bible study. If you abide in the Word—that is, if you spend time there, if you dwell there, if you live there—then will you necessarily be a true disciple. Such Bible study alone shows us the needs of our spiritual lives. It reveals to us the weak places in our armor; the points of least resistance in our lives. It shows us ourselves as we are, and, therefore, as God sees us. The devotional study of the Bible alone shows us the possibilities of our spiritual lives. Why be satisfied with living on the dead level, or in the valley, if God intends that we be climbing in the peaks? The only place where the great mountain peaks of Christian experience are revealed is in the Scriptures.—J. R. Mott, in *The Christian*.

#### THE BIBLE BROADCASTED

The Bible is being broadcasted by the Westinghouse Company from their radio broadcasting station in Newark, N. J., according to a statement by the American Bible Society. Daily readings are broadcasted from selections made by P. Whitwell Wilson, author of *The Christ We Forget* and other religious books, and correspondent for the *London Daily News*.

#### THE BEST COSMETICS

Many years ago an old New England lady wrote out the following list of toilet articles and advised all women to acquire and use them:

First—Self-knowledge, a mirror showing the form in the most perfect light.

Second—Innocence, a white paint, beautiful but easily soiled and requiring continual care to preserve its lustre.

Third—Modesty, a rouge giving a delightful bloom to the cheeks.

Fourth—Contentment, an infallible smotherer of wrinkles.

Fifth—Truth, a salve rendering the lips soft and delicious.

Sixth—Gentleness, a cordial imparting sweetness to the voice.

Seventh—Good humor, a universal beautifier.—Boston Transcript.

Moody Bible Institute Monthly



# The Late Rev. Joel Levy

By Rev. Elias Newman, Member of the Executive Committee of Hebrew Christian Alliance, Member of Chicago Presbytery, and Missionary of the Chicago Jewish Mission of the Christian Reformed Church

**I** KNEW Brother Levy for eighteen years. We were school chums, fellow missionaries in the same mission, converted through the instrumentality of the same man and baptized under the auspices of the same mission.

Joel Levy was born in Lithuania 45 years ago, of strict orthodox Jewish parents, and went to *Cheder* (elementary Hebrew school), as soon as he could speak; and when old enough he became a regular student in the *Yeshibah* (Hebrew Talmudical College). After his graduation he came to London, England, where he taught Hebrew and the Jewish religion in the London *Talmud Torah*, and also gave occasional lectures in the *Beth Hammidrish* (House of Interpretation), in Brick Lane.

In 1905 a young Jewish violinist, Morris Ruder, came in touch with the Mildmay Mission to the Jews, London, and was converted to Christ. His wealthy relatives were enraged and did all they could to bring him back to Judaism, but in vain. As a final resolve Joel Levy, at that time a young enthusiast for orthodox Judaism, was engaged to combat young Ruder's new found joy in Christ. Ruder in turn engaged Rev. Arthur W. Payne, at that time a missionary of the Mildmay Mission as his apologete. Joel Levy and Payne had regular meetings for several months, and the result was that Levy was won for Christ, and after being instructed in the principles of Christianity, was baptized by Rev. Samuel H. Wilkinson, the director of the Mildmay Mission to the Jews.

For a time Brother Levy gave lessons in Hebrew to the workers of the mission, and also engaged in literary work.

In 1908 he attended the Keswich Convention and soon afterwards entered the Bible Training Institute, Glasgow, Scotland. We were both there at the same time. He was an energetic student, faithful and a joy to all who knew him.

While in Glasgow he assisted the late Rev. Aaron Matthews till the latter's death when the mission was given up. Later we both had the joy of preaching regularly in the Glasgow Jewish medical mission as part of our practical training in connection with our studies. Mr. Levy after graduation from the Bible Institute severed his connection with the Mildmay Mission and joined the work of the Glasgow Jewish Medical Mission, under the leadership of Dr. J. Muir Kelly.

In 1914 at the joint invitation of Rev. Maurice Ruben and myself, Mr. Levy came to America and became connected for a short time with the New Covenant Mission in Pittsburgh. Later he accepted



Rev. Joel Levy

a call from the Church Extension Board of the Presbytery of Pittsburgh to engage in Jewish work under their auspices. This call he accepted and worked in Pittsburgh till 1918. In the latter part of that year he resigned to undertake work in St. Paul, Minn. In 1919 he was recalled to Pittsburgh by the New Covenant Mission to take charge of their work in Philadelphia. While in Philadelphia he was ordained to the gospel ministry of the United Presbyterian Church.

In 1920 he was called to become director of Jewish Colportage under the Sabbath School Board of the Presbyterian Church. This position he kept till on the recommendation of the Hebrew Christian Alliance, the call of the Moody Bible Institute was extended to him, to become teacher of Hebrew and Rabbinical literature in the above named Institution. A position that death prevented his occupying.

While our late brother was a great scholar, and could well be proud of his intellectual attainments, yet he was the very model of humility, tenderness and love. One never heard him boast, and pride was a stranger to him. I have known him ever since he came to Christ and have been his intimate friend and never heard of his quarreling with any one. We could hardly spare him for we need such as he in America.

He had been ailing from intestinal trouble for a few months and at times would suffer great pain, and at last God relieved him by taking him from us.

Death took place in Buffalo on Sunday afternoon, June 11, at 4:15, a few minutes after Mr. A. B. Machlin of the Buffalo Hebrew Mission and Rev. J. R. Lewek of New York had prayed with him at his bedside.

The same day a memorial service was conducted in the First Baptist Church of Buffalo when Dr. Samuel Russell, Rev. Joseph R. Lewek, Mr. Machlin and others took part.

On Tuesday, June 13, the funeral took place and over 25 ministers of the

Gospel were present, besides many Hebrew Christians.

The pall bearers were Hebrew Christians: Rev. J. M. Levy of Washington, D. C.; Rev. J. R. Lewek, of New York; Rev. A. Lichtenstein of Tulsa, Okla.; Rev. M. Schwartz, of Pittsburgh and Mr. M. Zeidman, of Toronto.

Rev. L. W. Gosnell of the Moody Bible Institute took part in the funeral service as the Institute's representative and spoke of Mr. Levy's life of humbleness, and of his personal interest in Israel as well as the Moody Bible Institute's connection with our late brother.

## GOD'S SILENCES

How impressive it is to think that, passing through the very room where you are now sitting, are numerous radio messages crossing and recrossing and intermingling in an inconceivable manner. There are the ether waves which are conveying the human voices in speech and song, and the finest of harmonies from musical instruments. Yet how silent is all about you, and how unthinkable that that space is surcharged with these latent volumes of sound which are ready and waiting to spring into hearing the moment some wireless telephone is attuned to their vibrations.

God's silences wait for you. How sobering it is to think that, just as space is surcharged with the radio messages that are seeking to find utterance, even more so is the great eternal heart of the Father permeating every human habitation in a longing to find voice and expression. What must that great heart want to say today to those dark blotches and blurs in the great missionary areas of the world where the gospel of Jesus Christ scarce is preached?—*The Herald of Gospel Liberty*.

## THE BIBLE IN KANSAS CITY SCHOOLS

By an order of the Board of Education of Kansas City, Mo., the Bible will be placed on every desk in every public school building in that city and the teacher is permitted to read from the Bible if he or she so elects. The Kansas City noon prayer meeting pays the expenses connected with this movement.

Jesus declared that He was the bread of life. Bread is called the staff of life, because it seems to be necessary food. No other kind of food quite takes its place. Just this is Jesus to the soul. Nothing else can satisfy the soul. Bread is for daily use. Spiritual religion is for constant use.—*Pittsburgh Christian Advocate*.

## A Baptist Rally at the Moody Bible Institute

THREE distinguished Baptist leaders came direct from the Northern Baptist Convention at Indianapolis to hold a Baptist rally at The Moody Bible Institute, June 21, 1922. They were Rev. J. C. Massee, D. D., pastor of Tremont Temple, Boston; Rev. Frank M. Goodchild, D. D., pastor of Central Baptist Church, New York; and Rev. Curtis Lee Laws, D. D., editor of the *Watchman-Examiner*, New York.

Each delivered four addresses, all of them of commanding importance, and delivered in the power of the Holy Spirit.

They spoke on the following subjects:

Dr. Laws—"Fundamentalism From the Baptist Viewpoint"; "The Disciple's Relationship to This World"; "The Christian Walking With God"; and "The Christian Doctrine of Holiness."

Dr. Goodchild—"God's Word, Its Marvelous Unity"; "Can We Believe the Bible Miracles?"; "God's Spirit, His Presence and Power in the Church"; and "The One and Only Source of Power."

Dr. Massee—"Beware of the Plausible, Believe God, Choose the Cross"; "Modernism vs. Christ, as Seen in First John"; "Surrender to God without Reservation"; and "Christ's Agony in Gethsemane."

A number of these addresses will be published in later issues of the *MOODY MONTHLY*, but a few paragraphs may be quoted here as a taste of the feast.

In his address on "Fundamentalism," Dr. Laws said:

"Fundamentalism is a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism. This rationalism, when full grown, scorns the miracles of the Old Testament, sets aside the virgin birth of our Lord as a thing unbelievable, laughs at the credulity of those who accept many of the New Testament miracles, reduces the resurrection of our Lord to the fact that death did not end His existence, and sweeps away the promises of his second coming as the idle dream of men under the influence of Jewish apocalypticism."

"Let who will deny it, the fact remains

that many men of prominence in our schools and in our pulpits are rationalists—infant rationalists, half-grown rationalists or full-grown rationalists. They are bold enough to resent the name, but they are not brave enough to deny the facts.

"But it matters not by what name these modernists are known. The simple fact is that, in robbing Christianity of its supernatural content, they are undermining the very foundations of our

arguments based on the miracles and you have very little of the Bible left.

"To reject miracles is to reject Christianity. The miracles cannot be taken out of the New Testament and the credibility and authority of the New Testament still be maintained.

"No man can do these miracles except God be with him," they said. Evidently Jesus thought His miracles ought to be convincing with men. These were His credentials. If it had not been for

His miracles the Jews could not have been blamed for rejecting Him. No one in Christ's time disputed that He was a miracle worker."

On the unity of the Bible, Dr. Goodchild said:

"The Bible bears witness to itself, and is not dependent upon anything outside for its authenticity. The psalmist prayed that his eyes might be opened and did not pray in vain. The disciples also prayed for light, and Christ opened their minds that they might understand. Men may know the Bible without scholarship. Some things are only revealed to us through the Spirit of God."

On God's Spirit and power in the Church, Dr. Goodchild said:

"I believe in following Paul's example and preaching the gospel, Christ and Him crucified, not politics — politics never comforted anyone; not social economics, which never whitened or purified society; and not even current events. An event of 1900 years ago causes all present events to sink into insignificance."

Dr. Massee on Modernism vs. Christ said:

"The one great issue in the conflict with modernism is the person of Christ, the Godship of Christ; not His teachings, not His miracles, but Himself. Jesus Christ is the issue of all issues in all departments of life.

"I am often asked by earnest Christian people, who are members of churches where the teachings of men are substituted for the authoritative Word of God, 'What shall I do? Should I give up and go out?' I always answer, 'No. Stay where you are until the unbelievers go out.' That is the scriptural order. It is God's will that the expulsive power



Left to right—Rev. Curtis Lee Laws, D. D.; Rev. J. C. Massee, D. D.; Rev. Frank M. Goodchild, D. D.

holy religion. And the infinitely sad part of it all is that these men are unconscious of the harm they are doing. Indeed, they boast that they are strengthening the foundations and making Christianity more rational and more acceptable to thoughtful people. Christianity is rooted and grounded in supernaturalism, and when robbed of supernaturalism it ceases to be a religion and becomes an exalted system of ethics."

Dr. Goodchild said:

"The miracles are woven into every part of the fabric of the New Testament account. Cut out the miracles and the

of the truth should drive out those who are opposed to it.

"It cannot be too strongly emphasized that it is our business as loyal supporters of God's Word to hold on to the machinery of the truth. The money which founded our schools and established our churches was given by loyal believers and we have no right to surrender the trust committed to us. So I repeat, 'Hold on, and make the fight from within.'"

The closing hours of the rally Thursday evening were marked by two addresses so freighted with heavenly power that at the close hands were raised all over the house, signifying a whole-hearted desire and purpose to take a step nearer Christ.

The first address was by Dr. Goodchild on "The One and Only Source of Power." So mightily did he speak on prayer and so marked was the presence and power of the Holy Spirit in the meeting, that when he concluded, Dr. Gray called again and again for the singing of

"Send the Old-Time Power Upon Us Lord." Dr. Massee, who followed, announced that he felt led to give a different address than the one he had selected, and then spoke on Christ's agony in Gethsemane, until it seemed in very truth that God came down. Hearts were melted, tears flowed, and business was done with God which will surely bear fruitage at home and in the foreign fields for many years to come.

God be praised for His three honored servants, and also for the other speakers who contributed to the rich blessing of the occasion—Rev. Gordon B. Watt of Edinburgh, Scotland, who spoke with fullness of power on the deeper spiritual life; Mr. Sidney T. Smith, a leader in business and in Christian work in Canada, and a trustee of The Moody Bible Institute, whose subject was "The Active Energy of Faith"; and "Lucky Baldwin," (Christopher J. Balfe) in charge of the religious work in the

Bridewell Jail, Chicago, and a former student of the Institute, who gave his testimony.

A huge bouquet of lilies adorned the platform, the gift for the occasion, of an anonymous friend at Benton Harbor, Mich., who wrote:

"Moody Institute, Dear Brethren: We are sending a few flowers for use at the Fundamental Conference, believing the sweet influence of the 'lilies of the field,' with their fragrance and beauty will be appreciated by all.

"We are indeed grateful for the stand the 'little flock' of Baptists are taking in loyalty and love to Him, who hath arrayed the lilies and is ever ready to give the same loving care to those who will commit and submit to Him.

"May ours be the quiet submission and patient waiting for the manifestation of His glory and the vindication of His Word, while so many are seeking to take the kingdom by force."

## Can a Christian Be a Freemason?

By F. P. Allison, Hannibal, Mo.

IN THE February MONTHLY there was a letter under the heading "A Christian and a Freemason At the Same Time," in which the writer gives John 18:20 as the Scripture regarding his stand against the Freemasons. Any Scripture that will convict one of sin and cause him to repent and turn unto God in the name of Jesus Christ has accomplished that for which God purposed it (Isa. 55:11), but John 18:20 and the other Scriptures cited, except 2 Cor. 6:14-18 and 2 Cor. 7:1, would convince very few Masons that Freemasonry would hinder them from being Christians.

On page 819, under "Practical and Perplexing Questions," Grant Stroh, answering R. S., Moorestown, N. J., says, "Yes, it is possible for a Christian to be a Mason, unless he is obliged to take oaths contrary to the spirit of Christ."

In the full and complete light (not more light) of Leviticus 19:12 and Matthew 5:33-37, how could any oath be anything but contrary to the Spirit of Christ?

I wish to say that it is as impossible for a Christian to be a Freemason as it is for water to run up hill. Not because Christ did nothing in secret, not because Christ said swear not at all, but because the order of Freemasonry will not accept Christ as the Son of God.

A very large percentage of Masons in reply to the above statement would say: "True, but where can you find anything that will surpass or even equal Freemasonry in exemplifying the teachings of Jesus Christ? Our order was founded at the building of Solomon's Temple. The Bible is one of the great

lights of Masonry. Its tenets are brotherly love, relief, and truth. Its religion is a firm belief in the one true and living God. Look at the thousands of young men our order has lifted to a higher moral plane, made them men that are men. Look at our homes for the aged and destitute brethren and their widows and orphans. Even the preachers who belong to our order will tell you that Freemasonry will make any man better."

Oh, ye blind leaders of the blind, how many Masons have passed on into the dark valley believing that the religion of Freemasonry would save them from the judgment to come (Rev. 20:11)!

Take your funeral ceremony and read it carefully and tell me what else it teaches.

I will give you one example. A man in this community died. He was a morally clean man, liked by every one, his business integrity above reproach, a prominent Freemason, but he would not have anything to do with the Christian religion.

His funeral was from the federated church (Presbyterian and Congregational). The pastor was a Freemason. For his Scripture lesson he used Ecclesiastes 12, and for a text Psalm 133, and preached the Mason to heaven through the lodge. The name of Jesus Christ was mentioned neither in song, prayer, nor sermon. The entire service was a rejection of Jesus Christ, but the most appalling thing was his closing. I will give you his exact words: "Rejoice, brethren, in these words, for there is hope of a tree if it be cut down, that it will sprout again and the tender branch thereof will not cease" (Job. 14:7).

At this point he leaned over the pulpit and extended his arm until his hand was almost over the body, and then said, "Brethren, in the resurrection the grip will not slip, the grip will not slip!"

How is that for exemplifying the teachings of Christ?

Speculative Masonry cannot be traced back to the 17th century, and it must rely on tradition to some extent to get that far. There is no proof whatever that it was founded at the building of Solomon's Temple. But if it could be proved beyond a shadow of a doubt, what benefit could come from it? The curse of God came upon the Temple, and remains on it, and on Jerusalem, and on the Jews and on all who reject Christ in this age of grace. God's hand is still stretched forth in love and mercy, however, to all who will believe on the Son and confess His name (Rom. 10:9,10).

It is said that the Bible is one of the great lights of Masonry. It is blasphemy to place anything temporal or worldly on the same level with the Word of God and say it is only one of many.

The tenets of Masonry, brotherly love, relief and truth. What is love? "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:4-7).

O love, thou art a jewel with a heavenly setting, but thou art not found in Freemasonry! Policy is the word to use. Relief without love profiteth nothing. Truth, in worldly affairs? Yes, because it is the best policy.



The religion of Masonry is a belief in the one true and living God; but this is not enough. "Thou believest that there is one God? Thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19, 20).

You say you believe in God and that truth is one of the tenets of Masonry? But God says, "This is my beloved Son," and you will not believe it. What a travesty on truth! "Every one that is of the truth heareth my voice" (John 18:37).

You claim to reverence and teach the Bible, yet you discard the key, for the key to the Bible is Jesus Christ. "Search the Scriptures," said He, "for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

How often have I heard men say (I am ashamed to confess I have said it myself), that if one will live up to the teachings of Freemasonry, one is good enough. I want to say right here that it cannot be done. But suppose it could, and for the sake of argument I will grant you the privilege of hiding behind your self-righteousness, yet you are as far from Christ as the east is from the west, "for in the flesh dwelleth no good thing" (Rom. 7:18). "Without the shedding

of blood is no remission."

Wrap your cloak of self-righteousness about you, live your lives out of Christ, having the form of godliness, but denying the power thereof (2 Tim. 3:5), and present yourselves to Christ and lay your trophies at His feet and hear this answer: "In that day many will say unto me, Lord, Lord, and then will I profess unto them, I never knew you" (Matt. 7:22, 23).

To the child of God, the true believer in Jesus Christ, every promise belongs. Christ is yours, God is yours, the Holy Spirit is yours, this world and the world to come is yours, time and eternity is yours, everlasting glory is yours.

But to those who refuse to believe in Jesus Christ, there is neither in this age nor in the ages to come one promise of mercy, for as you reject Christ in this age of grace, so will God reject you through the ages to come. "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6).

Jesus Christ will save you if you will lay aside your cloak of self-righteousness and come unto Him, confessing your sins and accepting Him as our Saviour. He that believeth on the Son of God hath this witness in himself (John 5:10).

Has your cloak of self-righteousness

given you this witness? I think not. Why? Because you are not the sons of God through faith in the propitiation of Christ.

Does living the teachings of Freemasonry give you this spirit of His Son in your hearts whereby you cry continually, Abba, Father? No? Then are you not yet in your sins and therefore lost? Is there anything in the teachings of Freemasonry that promises you a place in the family of God as a son, an heir, and joint heir of Jesus Christ? (Romans 8:17). No? Then are you not lost?

It is a fact well known by all the true saints of God that the greatest hindrance of the gospel of Jesus Christ is self-righteousness. What saith the Word? "Having the form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3:5).

How can your name be written in the Lamb's book of life if you deny Him before men? "I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8, 9).

"Wherefore, come out from among them, and be ye separate," saith the Lord. (2 Cor. 6:17, 18).

## The Music Director and the Accompanist

By Professor George S. Schuler, Moody Bible Institute of Chicago

**T**O SUCCESSFULLY and smoothly conduct a song service at gospel meetings, a clear understanding between the director and accompanist is essential.

The accompanist should be as well equipped for his duties as the director is for his, which will eliminate the feeling of superiority of one over the other. Cooperation with the accompanist is the goal of every successful director.

So that the accompanist may help round out the work which the director is striving to accomplish, he must be allowed liberties as was the case with David at the time of the slaying of Goliath. He must work with his own weapons, and proceed in his own way, in so far as it does not frustrate the director's plans.

### Avoid Embarrassing The Accompanist

When contemplating changes, such as observing a hold (where a hold is not notated), changing tempos from fast to slow or vice versa, the omission of the chorus or some similar change, the director should always inform the accompanist, thus avoiding the humiliation of the latter.

Have an understanding as to how much and what portion of the hymn it is desired to be played as the prelude. Be sure that the accompanist clearly understands your motions, for if he has played for other directors, the motions or

signs which you make are very apt to lead him to a different conclusion.

If during the course of a hymn the congregation should be singing too slowly, do not try (of yourself) to bring them up to time. This is futile in many cases unless you have a good choir behind you. Motion to the accompanist the fact of this slowness or fastness, and let him help bring them to the right tempo.

### The Accompanist the Real Leader

Regardless as to what directors think ought to be, the fact remains that the congregation is lead by the accompanist, if he is proficient, which is taken for granted. If a director has been unfortunate enough to have an inexperienced accompanist he will appreciate this: for there is nothing more exasperating than to have an accompanist pounding away at the piano or playing the organ at its fullest capacity the tempo of which may be anything but that which you desire, or to find him with eyes glued to the song book instead of watching you.

How often have such accompanists disregarded the rest for the fourth beat where a dotted half note occurs in quadruple measure, making thereof a measure of three beats. Upon such occasions the congregation follows the accompanist. These are some of the reasons which successful directors give for employing their own accompanists.

Who would venture the assertion that

in the towns where we hold meetings no piano players are procurable? The fact is that every town of fair size boasts of one or more good musicians, some of whom have done concert work with credit. At this point one hears the challenging question, "Why not use home talent at the meetings, and thus eliminate expense?" The answer is very simple; such persons have not cultivated the art of leading a congregation, which is a great accomplishment.

### Mr. Excell's Method

Go with me to a Sunday-school convention in a town where it was my privilege to be the accompanist for Mr. E. O. Excell. During the singing of a new song, the congregation being engrossed with the words, the music began to drag in spite of his directing, although I was doing the best I could to spur them on.

At the conclusion of a verse he said, "How many like this song?" Very naturally he received a response.

"Do you think we could sing it any slower?" This remark, of course, brought forth a little laughter. Even then only part of the congregation comprehended its meaning.

"When we sing the next verse if you cannot follow me, listen to the piano."

At the conclusion of this verse, he said, "We are now singing it as it should be sung."

I also recall an expression used by Dr.

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D. B. Towner when the congregation was lagging: "One eye on the book and two on the leader is the rule of this meeting."

Never force the accompanist to play ahead of the singing of the congregation. The inevitable result will be a complete disaster in that one or the other will be compelled to cease.

Allow the accompanist to bring them up to time gradually, which can be done in an unnoticed way, not detracting from the message of the song.

It is well to remember too, that the average congregation is made up of persons who, for the most part (technically speaking), have not had the advantage of a musical education and know little or nothing of the significance of your motions.

The young director may be interested in knowing that Mr. Ira D. Sankey in Mr. Moody's meetings (except for an occasional meeting or two), never led the congregation with motions of the hand. He would be seated at a reed organ from which he did his directing, making an occasional motion of the hand at the beginning or conclusion of a hymn, at the place of a hold, or for some rhythmic or dynamic effect.

#### Other Qualifications

The good accompanist, however, must possess qualifications other than that of being a good technical pianist or organist. He must be a quick thinker, level-headed, resourceful, and not easily "fussed," coupled with a good musical temperament. When things go wrong for some unknown reason, the accompanist must not lose his head.

It is necessary to interpret each verse in accordance with the thought of the poem. No two verses should be played alike unless the same interpretation is called for.

#### Playing Preludes

In addition to being able to transpose, which is a valuable asset, the accompanist must know how to improvise preludes and interludes.

The spirit in which the prelude of any hymn is played has a vital effect upon the congregation, "tempering," as it were, their receptivity of the atmosphere and spirit intended to be conveyed through the message of the song. This cannot be accomplished unless the accompanist himself has been imbued with the fire of divine truth.

#### Where Responsibility Lies

The accompanist should always regard the judgment of the director who, in the final analysis, shoulders the responsibility of the service. Although the accompanist is in a position to make a suggestion or two, he should never be insistent upon having them carried out. If in spite of the faithful discharge of his duties, the singing is below standard, the director stands responsible. If, on the other hand, the accompanist does not discharge his duties as expected, the

criticism will come where it rightfully belongs. Many an accompanist has taken high honors because of having saved the day for an inexperienced director by his admirable playing. As a general rule, the public recognizes good playing.

Make it a point to watch the director's motions, studying his style. If he should lead a song a little faster or slower than you think it ought to be, pay him the courtesy which you would desire accorded to you as director.

Playing the notes of a hymn as written will not suffice. Put into your music as much soul and expression as you can, but do not lose yourself to the extent that you forget the director.

#### Meeting Emergencies

The accompanist has an important part in keeping the congregation from singing flat or dragging the song. The director can only caution the congregation of the errors between verses, but the accompanist must endeavor to prevent them throughout the singing of the hymn. If they sing flat or drag in spite of your efforts, which sometimes happens, play the melody as an octave, and with the

left hand play the full harmonies. If the organ is being used, play the harmonies on the choir or swell, and the melody on the great, an octave higher with some fundamental stop. In addition to the above, play just enough ahead in anticipation of the beat. This art comes with experience, of course.

Take, as an example, organists of liturgical churches who, if they possess but one qualification for their position, it is that of knowing how to lead the congregation and keep them on pitch.

Other suggestions of minor importance could be given, but the foregoing are essential for co-operation between the accompanist and the director, the lack of which does more, not only to kill the spirit of the song service, but also that of the entire meeting.

As a concluding suggestion to director and accompanist alike, be advised to confine yourselves to the limits of the position which you hold without complaint, and avoid being overbearing because of the advantages which may be yours. The brightness of two stars, shining simultaneously, will add greatly to the luster of the service, thus giving God the greater glory.

### Strong Recommendation for the Moody Bible In- stitute Monthly

We take the following paragraphs from a letter of congratulation addressed to the Moody Bible Institute by the Rev. Edgar E. Strother, general secretary of the China Christian Endeavor Union:

"I wish to express my appreciation of the excellent material which you are publishing in the MOODY BIBLE INSTITUTE MONTHLY.

"I wonder if some one would not make a gift, as a missionary contribution, which would enable you to send 5,000 copies to all mission families in China? It would be fine, also, if they would agree to send the MONTHLY free to any missionary who would send a return postal card expressing the desire to receive it.

"I have just sent a bound volume of the MONTHLY to Shanghai to be placed on the reading table in the Missionary Home, where all missionaries passing through the home may see it. I feel that this is one of the most effective ways to strengthen the cause of evangelical truth in China. It seems to me that this volume contains more solid meat than almost any half dozen other magazines. God bless you in this important ministry more and more."

# What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

## THE CHRISTIAN GENERAL

New York Times.

An important part in the victory of Wu Pei-fu in China seems to have been played by the Christian General Feng Yu-hsiang, who is a Methodist. From the American Board of Commissioners for Foreign Missions we learn that he rules his troops and his province with great firmness. Smoking, drinking, gambling and profane language are forbidden in his army. But he can be mild when the occasion requires; in one of the civil wars a few years ago, after forcing a hostile army to surrender, he gave all his prisoners carfare home—an expedient which in Chinese warfare would seem to be politic as well as humane. He has just sent to General Wu a flask of distilled water—a gift sure to make glad the heart of Feng's fellow-Methodist and war lord, W. H. Anderson.

Christianity can be all things to all men, and just now China perhaps needs Christians like Cromwell more than Christians like St. Francis. A great deal of articulate China has lately learned that, abhorrent as it seems to the best Chinese tradition, the only way to get along in the modern world is to win battles. If Christianity is a success from this pragmatic viewpoint, we should be able to look for a rapid spread of the gospel in China.

## "TAKE THOU AUTHORITY"

Herald and Examiner (Chicago).

Current events, fads, head-lined follies are overworked nowadays as subjects for sermons, says the Rev. John Timothy Stone of the Fourth Presbyterian Church.

Who doubts it? "Take thou authority to preach the Word of God." Thus runs the minister's commission. This is what he undertakes to do when he is ordained. This is what he is expected to do when he goes into the pulpit.

Men do not go to church to be instructed in flappers, flapperism, short skirts, the morals of the theater, the business peculiarities of some real or imagined new era. They go, if at all, to learn what is the Christian teaching, what they owe to their souls, what they should believe to console them in this life and give them an outlook upon the life to come. If they do not go for these purposes, or, going for them, they get no satisfaction, they eventually go no more. The pews are empty.

"Like a mighty army

Moves the church of God."

Against what? Against those things

that are condemned as evil by the church's Bible, not against any mere errors of taste, trivialities of the idle hour, petty diversions of a passing style or temporary fashion.

One might far better imagine a nation's navy mobilized against a style in hats or rolled down stockings than the greatest spiritual body on earth marching forth to crush or defend a silly girl or a song and dance artist.

## LIGHT AT LAST

Journal of Commerce (Chicago)

The remarkable case of Sergeant York of Tennessee, whose heroic feats in the late war thrilled the nation, but who arrived home only to shrink from the gaze and the plaudits of the public, has puzzled many. A natural modesty all can understand, but a war hero standing in stiff resistance to numerous opportunities to provide abundantly for his future, was incomprehensible. There was also an admiring appreciation of his expressed unwillingness to capitalize his exploits in France. A fine spirit, people said. But when it became known that he needed money desperately to buy or to pay for a little farm, efforts were made to get him out of his shell long enough to attract the few thousand dollars he needed—but nothing came of them. He was obdurate, stubborn, unyielding in his determination not to make money by an exhibition of himself that his fellow-countrymen would have heartily approved, in the circumstances.

Now we have what may be the solution of the mystery. At a college celebration in Kentucky the other day Sergeant York spoke, and in the course of his remarks, is quoted as saying: "I would rather be a pauper and homeless, knowing I was serving God and would have a home in heaven."

Religious conviction! The gallant soldier has it and stands by it. With offers of \$1,000 a night to lecture, he feared that wealth so obtained might corrupt him, seduce him from service to his God, and lose him the reward of heaven. Enough; quite enough.

## SECRETARY HUGHES ON ROGER WILLIAMS

Minneapolis Journal

Secretary Hughes, speaking at the laying of the cornerstone of the national Baptist memorial to Roger Williams, who "enlarged out of Massachusetts" to set up Rhode Island as a place of absolute religious liberty, said:

"To the Anabaptists, the most scorned of sects, belongs the imperishable honor of declaring and persistently urging the fundamental doctrine that rulers of states should not intervene in affairs of conscience and that civil disability should not be predicated upon religious belief."

Shares in that honor might be claimed by the English Quaker, William Penn, who set up by the Delaware a plantation devoted to religious freedom, and by the English Catholic, Lord Baltimore, who set up a plantation similarly devoted by the shore of the Chesapeake, and by those eighteenth century deists, Benjamin Franklin and Thomas Jefferson, who saw to it that church was absolutely separate from state in the Republic.

That separation is secured in America, and it accounts for the absence in our history of woes such as no single state in Europe has escaped. The liberty of conscience which all men have in the United States, in value yields to none of the prerogatives of a citizen of this land of ours. And it is to be hoped that no man or group, no matter upon what specious plea, will ever be permitted to curtail that privilege, a privilege which has been made a fundamental American right.

## DISREGARD FOR LAW

The Presbyterian Banner

Dr. A. Z. Conrad, in an address before the Moody Bible Institute at Chicago, finds that lack of faith in the Bible undermines reverence for rightful authority. He says that the underlying cause of the lawless conditions which have recently so greatly disturbed Chicago and other large cities is the anarchistic trend of disregard for law. That is the one thing most lamentable throughout the country today. It is partly an aftermath of the war, since war always lessens regard for life and property. But it has a deeper reason—drifting away from divine authority. That is behind it all. A large element of the church has ceased to believe in the final authority of the Bible.

The Ten Commandments and the Sermon on the Mount afford counsel, but do not represent a day of judgment. Authority of the church concerning God's law has weakened into advice, and men have come to feel that they are not particularly accountable anywhere to anything, and so they do as they please. Selfishness, the heart of all sin, is at the heart of this business. People are impatient of restraint, they simply will not be controlled.

There has developed in this country an undercurrent of radical socialism, which is very close to Bolshevism. It is more general than people realize. Many of our educational institutions are teaching on economic lines rank socialism and disregard for the rights of property.

## CATCHING UP WITH SCIENCE

New York Times.

Mr. Raymond Fosdick, once Commissioner of Accounts for New York City, has in a commencement address at Wellesley College cast up the accounts of civilization. He finds that the scientific assets of civilization have been enormously increased, but that they are, in large amounts, not immediately available for human betterment. Science has multiplied man's physical powers ten

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thousand times, but Mr. Fosdick is not "dogmatically sure" that there has been any substantial improvement in the human stock since the days of the Egyptians or the Greeks. . . . As to the last century, however, Mr. Fosdick says unqualifiedly that it has not brought about an improvement in human society comparable with the tremendous gain in our mechanical equipment.

He inquires whether we have liquid "spiritual assets" to counterbalance the new forces which he seems to regard as potential liabilities. Unless we have, the implication is that we shall go bankrupt. He inquires also whether we have developed intellectual and moral capacities that can guide the stupendous machine we have set up.

The supreme question is whether education can "run fast enough" not only to overcome the lead which science already has, but to move on abreast of science in the future when life will be "speeded up infinitely beyond the present." In certain parts of the world we see the rusting and rotting misery that has come from the lagging of the political, industrial and social system behind man's inventions. All this is but prophetic of what will overtake any democracy that does not let itself be guided by those who are keeping up with science. "Breed a greater average intelligence?" Yes, but with it the sort of prescience, as defined by William James, which will help one to know a good man when one sees him, and then a disinterested patriotism that will let him lead.

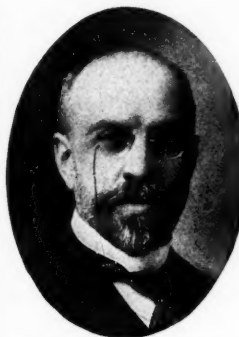
#### The Lutheran.

Can souls be fed on a diet such as many of the Protestant clergy are giving them? Is it not a sign of decay in the pulpit when preachers no longer find the great themes of the Bible fruitful subjects to grow fervent and eloquent upon? There are times when, at the evening service particularly, practical questions affecting the thinking and the living of masses of the people can be dealt with; but even here the gospel should be given a voice with no uncertain sound.

But what is still more puzzling is the hold which such heathen or semi-heathen cults as Theosophy, Spiritualism, Esoteric Science, Swendenborgianism, and particularly Christian Science, have upon many people. One would think that the once wonderful treasures of truth as revealed in Christ and by Christ must have been exhausted and become effete, and hence were no longer considered worthy of study or discussion. What wonderful progress man must have made to have outgrown the teachings of Christ! It is deplorable to think how little the gospel counts in the preaching and teaching of some Protestant pulpits; but this is an age of fads and when they have run their course the gospel will again come into its own. It is a source of deepest gratification that Lutheran pastors, with few exceptions, rely upon the Word alone.

August, 1922

## Renew Your Strength Through Bible Study



Rev. James M. Gray, D. D.  
Author of  
Synthetic Bible Study Course

Daily study of the Bible in summer, and especially your vacation period, contributes more to reinvigorating the whole being than any of the other factors necessary to a successful vacation.

The Word of God is "living and powerful." It is food and drink for spirit, heart and mind, that revivifies, strengthens, rebuilds, gives renewed vision, purpose, courage and power, as nothing else can. If you are already engaged in systematic Bible study by all means keep at it regularly; if not, the summer is as good a time as any to make a beginning. Write without delay for the free prospectus of the

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One of these will help you greatly in your studies, the authors of the principal courses being Rev. James M. Gray, D. D., Rev. R. A. Torrey, D. D., and Rev. C. I. Scofield, D. D.

For courses covering the entire Bible we strongly recommend one of the following: SYNTHETIC BIBLE STUDY; SCOFIELD BIBLE CORRESPONDENCE COURSE; BIBLE DOCTRINE; BIBLE CHAPTER SUMMARY. Other popular courses are: PRACTICAL CHRISTIAN WORK; INTRODUCTORY BIBLE COURSE; EVANGELISM; CHRISTIAN EVIDENCES.

Concerning the Scofield Course, its author, Rev. C. I. Scofield, D. D., author of the Scofield Reference Bible, said: "After nearly thirty years of teaching the Bible by correspondence, I put my course into the strong and efficient care of The Moody Bible Institute."

The prices for the Institute's Courses have been kept at low figures to make it possible for as many as possible to take advantage of the great opportunities offered. The cost to the Institute of the service given the Correspondence students annually far exceeds the sum received in payment.

Do not neglect this wonderful privilege. The summer weeks ahead will hold great additional blessing for you if you begin at once on this all important study.

### Read the following extracts from letters received:

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# Young People's Society Topics

John C. Page

August 6

## Better Recreation

1 Thessalonians 5:16-24

The first meeting of the month is usually announced as a "consecration meeting." For such a gathering the Scripture verses and the things therein suggested are much more profitable for consideration and discussion than the topic "Better Recreation." We believe that Christians should play as well as pray, unless the playing interferes with the praying. Without question the Christian should aim to live at his best. Recreation leading to this is most desirable. Recreation leading away from this is deplorable.

There is a good deal of so-called recreation that unfits the Christian for the finer things of the Spirit to which our Scripture lesson calls us. For example, we are bidden to "Rejoice evermore." The adoption of this principle and its operation in life would do more to recreate thousands of Christians than any course in gymnastics or athletics that could be devised. "The joy of the Lord is your strength." This joy not only imparts poise and power to the inner life but promotes the constructive forces of the body as well. "A merry heart doeth good like a medicine." It is a great tonic for the whole being, spirit, soul and body. "Pray without ceasing." This is an "absolute necessity, an infinite privilege and a solemn responsibility." Do not neglect it if you want to be a robust Christian. "In everything give thanks."

Thankfulness for mercies extends them;

Thankfulness for miseries ends them. "Quench not the Spirit." We are guided by the inner voice of the Spirit, the reading of the Word and providential circumstances. When the Spirit speaks to us through the Word and the circumstances of life, listen, heed and obey. To turn aside is to leave the path of duty and as another has said, "every duty neglected means the loss of some blessing that we might have had." "Despise not prophesying," no matter how humble the instrument may be through which the will of God is made known. In other words be teachable. Over against this we must place the next Scripture injunction, "Prove all things." Apply the tests of sanctified sense and the faculties of discernment and reflection, then "Hold fast that which is good." "Abstain from all appearance of evil." That which does not glorify God should be put away.

The closing verses include the apostolic prayer for preservation for the entire being and the inner assurance of God's faithfulness.

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August 13

## Pride and Humility

James 4:6-10

"God resisteth the proud." That of itself ought to be a sufficient warning and safeguard against pride. It is a painful matter, and sometimes disastrous as well, to be resisted by human power, but who shall say what is involved in the words, "God resisteth the proud"? Pride is offensive to God. It is an assertion of self-will against the divine will. It is the parent of envy, jealousy, ill-will, injustice and every hateful thing. "Every one that is proud in heart is an abomination unto the Lord" (Prov. 16:5). In the seventh verse of our Scripture lesson there is an injunction given to "resist the devil" who fell through pride (1 Tim. 3:6). He asserted his will against the will of the Lord. (See Isa. 14:12-14). Here is the essential thing in pride, it wants its own way, not only with man but with God.

Pride manifests itself in many and various ways—ostentation, desire to make a show and receive admiration and praise—contempt of others, boastfulness, arrogance. It is an ugly thing which loves none but itself and is loved by none but itself.

The great preventive to, and the great antidote for pride is the beautiful and positive grace of humility. To the cultivation of this the Scripture insistently calls us. "God giveth grace to the humble." This grace creates an atmosphere in which kindness, pity, generosity and love grow and flourish. "Submit yourselves therefore to God." Yield to Him in the providential circumstances of life as they arise. "Let the peace of God rule in your heart." "Let the word of Christ dwell in you richly." This is the way of submission to God. It produces a beautiful life, one in which the uplifting power of God is in force according to the promise of verse 10.

The careful reading of Romans 12:3; Galatians 5:22; Ephesians 4:1-3, and 1 Peter 5:5-8, will be of value in the preparation of this theme for the young people's meeting. Against the sin of pride the New Testament constantly warns, and carefully guards the child of God.

August 20

## Following and Setting Good Examples

2 Chronicles 24:15-19; 26:3-5

A brief biography of Jehoiada is given in the words of verse 16, "He had done good in Israel, both toward God and toward his house." Because of this the people gave him well-merited honor and after his death he was buried in the city of David, among the kings.

His example is a good one to follow. He did good. This brings to remembrance the life of our Lord as portrayed in the words of Peter, "He went about doing good" (Acts 10:38). To follow such an example is to set a good example to others, and this becomes possible to Christians through the indwelling of the Spirit of Christ who is the only source of real goodness. Inasmuch as this indwelling is a gift of God to His children there is power to follow the good example of our Lord. The act of determination to do this is comparatively easy. The maintenance of the attitude involved in that act is more difficult. It calls for the renewing of strength and purpose through fellowship with God. (See Isa. 40:31.)

An ancient philosopher once said, "The science which it is most necessary for us to learn is how to preserve ourselves from the contagion of a bad example." There is only one way and that lies in a persistent pursuit of the good. At this very point Joash failed (v. 17). He listened to the flattery of his courtiers and followed them in their departure from God with the resultant loss of His kingdom and his life.

The lessons are so obvious as to make comment almost unnecessary. The ways of good and evil lie before us. Peace and prosperity are the result of the first; deterioration and endless death are the outcome of the second.

One does not have to be a genius in order to set a good example. Let such ordinary matters as cheerfulness, punctuality, endurance, fidelity, and purity of thought and speech be considered. Exemplification of these common virtues in the daily life will make one a good example to others.

August 27

## God's Out-of-Doors

Psalm 8:1-9

This is a psalm of adoration in which the Lord is worshiped and praised for the manifestation of His glory. This glory is seen in nature and in man. The contemplation of the one leads to consideration of the other and both together lead to wonder and worship. God often calls us in His Word to consider his works and ways. "Consider the lilies of the field." "Consider the ravens." "Consider him that endured contradiction of sinners against himself." "Consider one another." The word means to think or meditate upon, to observe, to wonder at, and in the hearts of those instructed of the Spirit this leads to worship. Behind all, and in all, and through all is the infinite and eternal One. The pure in heart see Him and adore.

It is easy to over-estimate the power of nature. This is frequently done by those to whom the salvation of God is unknown in experience. Mr. Emerson says, "In the woods we return to reason and faith. There I feel that nothing can befall me in life, no disgrace, no calamity

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that nature cannot repair." This is an exaggeration for there are calamities in the inner life that might befall one even in the woods and which nature could not repair. It would require the touch of God in Christ to do this. In the Court of the Seasons at the San Francisco Exposition these words were written, "For lasting happiness we turn our eyes to one alone and she surrounds you now. Great Nature, refuge of the weary heart and only balm for breasts that have been bruised. She hath cool hands for every fevered brow and gentlest silence for the troubled soul." Plainly this is another exaggeration in which nature is deified and the Lord of nature ignored. It is through God and His work within our hearts that we come to see the beauties of nature and to enjoy the great out-of-doors.

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August, 1922

## Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

### ERRONEOUS TEACHING

A. G. G., Ramona, Kan.

The paper named *The Fool-Killer* speaks for itself. In denying immortality to Christ preceding His resurrection the editor denies His eternity with the Father and degrades Christ to a mere creature. He also affirms that Christ never claimed equality with the Father, and that He even was lower than the angels. He also is wholly unscriptural in his conception of death.

### HEALING IN THE ATONEMENT

In writing on this subject in the June issue, the word "literally" as used in referring to Isaiah 53:5 and Matthew 8:17 should have been qualified.

We certainly believe that those words should be understood literally, but simply meant that they do not find historical application in all cases in this dispensation. That is to say, there are some people of faith who do not seem to be healed of their diseases.

### A CORRECTION

E. E. R., Philadelphia, Pa.

We have never stated that Isaiah 53:5 or Matthew 18:17 or any other passage of Scripture has ever become "obsolete." We are pleased to know that your wife experienced direct divine healing. We have known of many who have had this experience, yet who themselves later have sickened and died. Whether it is God's purpose that all Christians should be healed without the use of means is seriously questioned by many intelligent, devoted and qualified students of His word.

### THE BATTLE OF ARMAGEDDON

G. B. J., Whitney, Fla.

(1) It will be possible for the forces of righteousness and unrighteousness to battle at Armageddon since even after the church shall have been removed from the earth there will be "righteous people" left behind. The seventh chapter of the Revelation reveals the sealed of Israel and also the innumerable company of saved Gentiles who probably will experience the great tribulation, but be saved out of it. Moreover Christ could not rule over the nations (Rev. 19:15), unless there were righteous ones left behind after the removal of the church.

(2) It is not yet revealed to us who "the kings of the East" (Rev. 16:12) are. They may be the ones you mention.

(3) As to the part Germany and Russia will play in the future, all we can say is that they probably will work together.

### CLERGYMEN AND BASE BALL

W. C. M., Hanging Rock, O.

**Question:** Is it proper for clergymen to join a movement to procure grounds and organize base-ball clubs in order to increase church attendance, clubs in which no members are allowed unless they attend church regularly? Does not the Christian life call for an entire separation from the world?

**Answer:** Upon the face of it this looks like using a "club" in order to force church going. The goal is proper, but is the method scriptural? Nothing will work like the old and tried method of exalting Christ. We believe, however, that it is proper for clergymen to mingle with their men and boys in their sports. It forms an excellent "point of contact."

### CEREMONIAL LAWS

J. S., Buffalo, N. Y.

(1) The ceremonial laws had to do chiefly with the Old Testament sacrifices and worship. These are not obligatory upon the Christian. The moral law is summed up in the ten commandments which were proclaimed by God at Mt. Sinai. (2) Tithing was practiced hundreds of years before the giving of the law of Moses, but it was incorporated into the statutes of Israel. The principle is still a good one to follow. (3) Some believe that the example set by Christ in washing His disciples' feet is to be literally followed. Others interpret it as an example of humility, which grace should be always exemplified by us.

### COULD CHRIST HAVE SINNED?

W. T. K., Banxita, Ark.

**Question:** Since Christ was tempted could He not have sinned?

**Answer:** This is one of the problems in theology which probably will never be satisfactorily solved for all. Were we to think of Him simply as a man we would say, "Since He was tempted He could have chosen to sin; but when we think of Him as God our Christian conscience revolts at the thought; and He was not tempted, merely as man, but as the God-man. Moreover Jesus was different from all other men in this respect: He lived our life in such constant and perfect accord with the Father's will, in such fullness of God's love and power, that it was morally and spiritually impossible for Him to yield to sin. There was a physical possibility, but His human soul was so united with the divine Logos that God's holiness interpenetrated Christ's whole being, making the least form of sin instantly perceptible and utterly repugnant. Temptation had no power to



awaken wrong desire in Him or even momentarily to deflect His will.

## THE PRODIGAL SON AND THE RICH MAN AND LAZARUS

J. S. W., Bailey, N. C.

**Questions:** (1) Who is meant or intended or shadowed by the prodigal son (Luke 15)? (2) By the rich man and Lazarus (Luke 16)?

**Answers:** (1) Some interpreters think that the younger son represents the Gentiles who early deliberately turned away from God. As a class this is true of them; but this fits the story only in part. The story is too individual to be fully answered by such a general interpretation. Besides, the Jewish nation, as well as the Gentile nations, have departed from God. Others think the younger son represents the unregenerated; and when we consider the connection of this story with that of the lost sheep and the lost coin, and when we also remember that the father described the son as "lost" and "dead," there may be something in this interpretation that is warranted. But the story of the younger son even more clearly describes the wilful backsliding believer, who eventually comes to himself, recalls the former satisfaction he had in his father's house, repents, returns, and is fully restored to his former privileges of sonship.

(2) The rich man evidently is a type of a man of the world, who trusts solely in his riches and uses them to gratify his physical desires and tastes; having no concern for the needy about him. Lazarus is a type of the poor and the unfortunate, but godly. In the next life their stations and states were reversed. Lazarus was found worthy of fellowship with Abraham in a state of bliss, while the rich man merited only torment, with no prospect of alleviation. There is salvation in God's Word, but it can be found only upon this side of the grave.

## SCRIPTURE TEXTS

C. C. R., Chicago, Ill.

Genesis 3:21 is to be taken literally. It is thought by many that the skins were from animal sacrifices.

J. C. F., Carnegie, Okla.

Your question concerning Revelation 1:4 is too vague. The seven churches were all located in the province of Asia. See *The Seven Churches of Asia*, by Sir Wm. Ramsay.

N. L. W., San Diego, Calif.

(1) The closing days of this age are those immediately preceding the revelation of Christ in glory. (2) They will be troublous times for all the world, politically, socially, industrially, religiously.

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## International Sunday-school Lessons

P. B. Fitzwater

August 13

Esther Saves Her People

Esther 3:1-9:32

**Golden Text:**—"The righteous cry, the Lord heareth, and delivereth them out of all their troubles,"—Psalm 34:17.

In order to appreciate this lesson the entire book of Esther should be visualized. In the providence of God Esther is made queen instead of Vashti, who had been deposed because of disobedience to the demand of the drunken king. Esther was the adopted daughter of Mordecai. Upon the occasion of the coronation of Esther, Mordecai occupied an important place and while there detected a plot to assassinate the king. This service was recorded, but no reward had been upon him.

### I. Haman's Wicked Plot Against the Jews (3:1-4:3).

1. The Occasion of the Plot (Chap. 3). Mordecai refused to bow down to Haman whom the king had elevated to the place of prime minister, and commanded that reverence should be shown him by all the princes and servants. In order to get rid of Mordecai Haman formulated a scheme and secured the king's endorsement to destroy all the Jews. He secured the king's endorsement to this scheme and messengers were sent throughout the kingdom to instruct the people what to do.

2. Fasting and Mourning Among the Jews (4:1-3). In their distress they sought the Lord. They were helpless captives in a far-away land. They did that which all those who believe in God have a right to do. "Is any among you afflicted, let him pray" (James 5:13).

### II. Haman Checkmated (4:4-7:10).

The following steps led to Haman's undoing:

1. Plot Made Known to Esther (vv. 4-8). Mordecai appeared before the king's gate clothed in sackcloth. This condition was reported to Esther by her maids and chamberlains. Upon his refusal to put away mourning, Esther sent Hatach, her special attendant, to find out the cause of it. Mordecai told him of Haman's plot and the sum of money guaranteed to the king's treasury and accompanied this report with a copy of the decree.

2. Message to Esther (v. 8). This was in the form of a charge that she go unto the king and make request for her people.

3. Esther's Hesitancy (vv. 9-12). This was on the ground of a certain law which made it a capital offense for anyone to come into the king's presence unbidden unless the king should hold out the golden sceptre. The fact that Esther has not been called to come in for some thirty days would seem that the queen

was in disfavor. The remembrance of the deposition of Vashti would well cause her to hesitate.

4. Mordecai Presses Her Obligation (vv. 14, 15). (1) Her own life was involved (v. 13). She might meet death if she went to the king unbidden, but most certainly she would meet death if she made no effort to avert the danger. Being in the king's house would not save her, for the decree had been made against the race of which she was a part. Her silence on this occasion would mean death. (2) She was not God's last resort (v. 14). He argues that deliverance would come from another source. God's work goes on and His purposes are fulfilled regardless of the decisions of men. God can get along without us, but our supreme loss would be to be without God. (3) Reminds her that she had probably been raised up for this very work (v. 14). Every one has been born and prepared for some definite work.

5. Esther Meets the Call of Duty (4:15-5:3). (1) Preparation by fasting (v. 16). She instructed Mordecai to gather together all the Jews in Shushan and fast for her for three days and nights. She with her maids did the same. (2) She went into the presence of the king (5:1-3). Having made the decision to do her duty regardless of consequences after due preparation by fasting and prayer, she presented herself in royal apparel in the presence of the king. She decided that the best thing she could do was to lay her life on the altar. Life that is saved by turning from duty is not worth saving. There are times when the only way to save our lives is to sacrifice them. "If I perish, I perish" ought to be our watchword when face to face with duty. (3) The king's promise to Esther (v. 3). He assured her that her desire would be granted even to the half of his kingdom.

6. Haman Hanged (5:4-7:10). Esther was shrewd as well as courageous. She knew that the best time to make a request of a man was when his stomach was full, so she invited the king and his prime minister to a banquet. At this banquet she proposed another for the following day, at which time she promised to make known to the king her request. Haman went home jubilant, but that night something occurred which turned the tide. The king discovered that no reward had been granted Mordecai for having saved his life. Haman is compelled to exalt Mordecai, and at the second feast the queen revealed his wicked treachery and he is ordered hanged on the gallows which he has prepared for Mordecai.

### III. The Jews Delivered (Chaps. 8, 9).

Haman was dead, but the decree

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against the Jews still stood. Esther plead that it be reversed, not knowing that such was impossible. While it could not be reversed, through her influence another decree was sent out which in a large measure counteracted the first. The Jews everywhere were granted the privilege to defend themselves and destroy their enemies. At the appointed time when the decree of destruction was begun to be executed the Jews demanded deliverance and a special feast was set in memory of it.

#### August 20

### The Second Return from Exile Ezra 7:1-8:36

Golden Text:—"The hand of our God is upon all them for good that seek him."  
—Ezra 8:22.

About fifty years elapsed between the dedication of the Temple and the second return to Palestine. Some notable battles had been fought between the Persian and the Greeks, to the humiliation of the Persians. The episode of Esther, which we studied last Sunday, seems to belong to the latter part of this period.

#### I. The Leader Ezra (7:1-10).

1. Who He Was (vv.1-6). (1) A priest (vv.1-5). He was from the line which was to stand between God and the people. The leader of the first company was Zerubbabel a sort of military governor. The great need now was for a religious leader, for the people had gone far from God, as we see from the noble reforms which Ezra effected. (2) A ready scribe (v.6). He was a teacher of the law of God. A scribe's training began at thirteen years, but he did not enter upon his official duties till thirty years of age, so he must have had seventeen years of training.

2. His High Ambition (vv.7-10). (1) "He set his heart to seek the law of the Lord" (v.10). He definitely set out with the noble purpose to know God's Word. Daniel was a success because he "purposed in his heart." (2) He set his heart to obey the Lord (v.10). He was not only concerned with knowing God's Word, but obeying it. God's Word cannot really be known by the intellect; it must be experienced. The essential qualification for a teacher of the Bible, a preacher or Sunday-school teacher, is obedience to God's Word. (3) He set his heart to teach in Israel God's statutes and judgments (v.10). He not only had a love for God's Word, but a desire to implant it in the hearts of others.

3. His Commission (7:11-26). The king Artaxerxes gave him a copy of the decree authorizing him to lead a company back to Jerusalem. He was empowered (1) to collect funds (vv.15,16); (2) to levy tribute (vv.21,22); (3) to appoint magistrates and judges (v.25); (4) to execute penalties (v.26). So great was the king's confidence in Ezra that he gave all these powers into his hand. For this great honor Ezra lifted his heart

to God in thanksgiving. He was mainly concerned with the fact that he was to beautify the Lord's house and acknowledge that God had put this purpose into the king's heart. He did not lose sight of the fact that his primary responsibilities was to God.

#### II. The Company (8:1-20).

The company was small, only 1,754 males; but including women, children and servants, there were perhaps 6,000 to 7,000 people in this caravan.

#### III. Ezra's Prayer and Fasting (8:21-23).

The first thing he did was to seek God's guidance. Not only God's leaders, but all Christians should seek divine guidance and help in every new undertaking. That upon which we cannot invoke God's blessing should not be undertaken. Further, success can only be realized when God's blessing is upon us. The reason he sought the Lord's help was because he desired the mission to be as far as possible from human dependence. He did not minimize the dangers attending such a journey, but he had told the king that the hand of the Lord would be upon all for good who sought him, and now he was ashamed to ask the king for a military escort to protect them from the marauding Arabs. He desired to give the king a proof of the reality of God's help, as God's honor among the heathen was at stake. This was a real test of faith, but God was faithful. May every teacher and pupil in the Sunday-school find this to be true!

#### IV. The Successful Journey (8:24-32).

God heard their prayer. The treasure entrusted to them was great. Perhaps the entire value of all the money, etc., was \$5,000,000. For a weak caravan to go on a journey requiring four months through a country infested by these robber bands, carrying such an amount of money was most perilous; but Ezra knew that God was able and would protect them.

Note (1) the care and honesty (vv.24-30). The money was weighed unto them at the start and was to be weighed when turned over to the authorities at Jerusalem. The incentive to honesty and strict accounting of the trust was that they were holy men and were entrusted with that which was holy because it belonged to God. Most exacting care should be exercised in handling the Lord's money.

Note (2) their safe arrival (vv.31,32). Some four and one-half months were required to make the journey. God proved himself to be faithful, having protected them and brought them safely to their destination.

#### August 27 Nehemiah's Prayer Nehemiah 1:1-11

Golden Text:—"The effectual, fervent prayer of a righteous man availeth much."—James 5:16.

#### I. Nehemiah Learns of the Distress of the Captives (vv.1-3).

1. When (v.1). Twentieth year of the reign of Artaxerxes (2:1).

The month Chisleu corresponds to our December. It was while performing his duty as cupbearer to the Persian king. Though elevated to such a prominent position Nehemiah did not forget his home land and people; there entered into his heart a desire to honor God and do good to his people. A young man can be true to God in any position in life if he sets his heart on Jesus Christ and communes with Him by prayer and study of God's Word. A man may be elevated to a high position, prosper in business, and yet live a life unspotted from the world.

2. By Whom (v.2). His brother Hanani and certain men of Judah brought him the news. His inquiry shows that though he was prosperous he did not forget his unfortunate brethren. We should never let our success and well-being shut out sympathy for the oppressed and suffering. Nehemiah showed the real spirit of brotherly affection.

3. The Nature of the Distress (v.3). The wall of Jerusalem was broken down. Its gates were burned with fire and the remnant of the captives were in great affliction and reproach.

#### II. Nehemiah's Sorrow (v.4).

The news of his brethren's distress greatly moved Nehemiah. He sat down and wept and mourned several days. He fasted and prayed before God. God's people are so essentially one that the affliction and shame of any one is the affliction and shame of all. Jesus wept over the desolation which was to come upon Jerusalem. No one will ever do much to help a distressed people who does not deeply feel their desolation. True pity expresses itself in an effort to help.

#### III. Nehemiah's Prayer (vv.5-11).

He knew where to go for help. He took the matter upon his heart to God in prayer. This is always the way to do (James 5:12). The first and best way to help others is to pray for them. Nehemiah did not merely pray; he left his place at the Persian court and journeyed to Jerusalem and took hold with his own hands.

Note the characteristics of this prayer:

1. Its Worshipful Spirit (v.5). He recognized God as the great and terrible One, the Lord God of heaven. The model prayer taught the disciples by Christ begins with "Our Father which art in heaven, Hallowed be thy name."

2. Its Ground (v.5). It was on the ground of covenant relation that He besought God, and on this ground all who are in Christ Jesus have the right of approach to Him.

3. It Was Persistent (v.6). He prayed day and night. God is pleased when His servants are persistent in their pleadings with Him. Those who understand the

covenant relation will be importunate in their petitions. It was said that George Muller prayed for twenty-nine years for the conversion of a friend before he saw his prayer answered.

4. It Was Accompanied by Confession of Sin (vv.6,7). In this confession he mentioned definitely his sin (v.7). We should specify the sins which we have committed. Most people when praying are too general in their confessions. He not only definitely confessed the national sins but included himself in them. All who live near God know themselves to be sinners and will therefore confess their sins to God.

5. He Pleaded God's Promises (vv.8,9). In our praying we should remind God of His own words. It is when His words abide in us that we can intelligently pray (John 15:17). If we would be successful in our praying we should fill our minds with God's promises.

6. He Pleaded Relationship (v.10). He reminds God that they were His children by redemption. Those who are in Christ are God's children by redemption through His precious blood. God's children have a claim upon Him.

7. It Was Intercessory Prayer (v.11). With intense earnestness he definitely prayed that God would give him favor before the king in order that he might be enabled to help his people. The king's favor was needed in order to enable him to help his brethren. God is able to move the heart of a heathen king and thus further His own cause by means of the prayer of a humble servant.

### September 3 Nehemiah Rebuilds the Walls of Jerusalem Nehemiah 3:1-7:4

Golden Text:—"Our God will fight for us."—Nehemiah 4:20.

Having secured a leave of absence from the Persian court, and credentials from the king, Nehemiah journeyed to Jerusalem. After resting three days without disclosing his purpose to any one he made a survey of the walls by night. Having thus obtained first-hand information he called the representatives of the Jews together and said, "Let us build the walls of Jerusalem." He then made known the hand of God in bringing him to Jerusalem with the authority to rebuild its walls. He thus showed great wisdom in finding out for himself the real conditions and what work will be required to restore the walls.

#### I. Preparation for the Building (chap. 3).

The division of labor in this project shows Nehemiah's administrative ability. A wise distribution of labor makes difficult tasks easy. If a man is assigned a definite task to perform and held responsible for doing it he is thus impelled to do his best. There was not only evident wisdom in the division of labor, but the record of the family heads entrusted with this important work would mean much to their descendants in future years.

Men would do their utmost if they knew that their descendants could know in future years that they had a part in the rebuilding of the Temple, just as men today do exploits in order that the record may be left to their descendants.

Note some outstanding features of this great work:

1. Stress Laid upon Indifference (3:5). In administrative tasks it is just that unfaithfulness should be pointed out. Such action will be a warning to some and an encouragement to others by showing the integrity of the director.

2. Help Rendered by the Women (3:12). Perhaps Shallum had no sons to aid him. It is a fine thing for women to be able to take hold even in building a wall when there are no men to do it. God's word carefully notes such extraordinary acts.

3. Stress Laid upon Earnestness of Some (3:20). If one knows that his faithfulness will be recognized he will earnestly pursue his tasks.

4. Every One Built over Against His Own House (3:10,23,28). Man's chief concern is for his family. No incentive to exertion is quite so strong as that which concerns his own family. For them a man will do, dare and die.

5. Certain Guilds of Men Undertook Certain Work (3:8,31,32). Wise administration sometimes calls for such alignment of efforts. Men of the same class and craft will usually work better together.

#### II. Hindrances Encountered (4:1-6:14).

1. Scoffing of Sanballat and Tobiah (4:1-6; cf. 2:19,20). The opposers of God's servants usually begin by hurling at them shafts of ridicule. They called the Jews but a feeble folk and asserted that the tread of a prowling fox would break down their stone wall.

2. Conspiracy for a Sudden Attack (4:7-9). When the enemy saw that the work was actually succeeding they changed from ridicule to an attempt to throw the workmen into a panic and thus hinder the work. When the enemy cannot succeed by scoffing then he resorts to intimidation.

3. Conspiracy with the Jews (4:10-23). They sought by means of the Jews from the outside to discourage their brethren by showing that the task was hopeless and that at any time they were subject to a sudden and secret attack.

4. Greed and Oppression of the Rulers (5:1-13). The Jews of that day, like the profiteers in the recent world-war, took advantage of the poor and oppressed them so that they mortgaged their land and sold their daughters into slavery. Nehemiah boldly rebuked them for their crimes and ordered a restoration to be made, exacting an oath of them that they would fulfil their promises. Nehemiah's action is backed up by his example of unselfishness.

5. Scheme to Take Nehemiah's Life (6:1-14). When Sanballat and Tobiah failed in every way they sought by craft

to get Nehemiah away that they might kill him. Though they besought him four times he could not be entrapped.

#### III. The Wall Completed (6:15-7:4).

So energetically did they pursue their tasks that in fifty-two days the wall was completed. When the enemies heard that in spite of all their schemes the work was actually completed they were cast down, for they perceived that the work was of God. Upon the completion of the work Nehemiah set his brother to rule over Jerusalem and gave instructions as to the opening and closing of the gates of the city.

May we learn from this:

1. That God's children are beset by enemies, but in view of Romans 8:31 they should not fear.

2. That when beset by enemies we should pray (4:9). Their faith was accompanied by wise precautions: (1) Set a watch (4:9); (2) Men were permitted to be with their families (4:13) and would fight better; (3) Half worked and half watched, all armed for battle (4:16); (4) They worked with sword in one hand (4:17); (5) They slept in their clothes in readiness (4:23). Prayer and faith are not slothful or inactive. Faith is always accompanied with precautionary means.

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Moody Bible Institute Monthly



# Missionary Department

Robert H. Glover

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."—2 Samuel 24:24.

That was a fine word which fell from the lips of David, in reply to Araunah's generous offer of his threshing-floor as a gift to the king whereon he might build an altar to the Lord. The man after God's own heart scorned to present to his Lord an offering which represented no cost, no sacrifice to himself. His was no bargaining spirit seeking to meet his religious obligation in the easiest possible way. Deeply moved by the love and grace of God toward him, and what that love and grace had cost God, David's grateful soul must express itself by some gift to God that called for sacrifice on his part.

That is the true spirit of missionary giving. It springs from love to Christ, and love delights in sacrifice. True love is not cold and calculating, but passionate and prodigal, counting no cost too dear, no sacrifice too great for the object of its deepest affection. When this love-secret of missionary giving is discovered the question is no longer, "How much must I give?" but "How much *may* I give?"

The ideal is to give to missions *until we feel it*, and then to keep on giving *until we cease to feel it*—because the sacrifice is swallowed up in the resultant joy of giving.

The personal question is: "Am I seeking to offer unto the Lord that which costs me nothing, or very little? How much has my missionary offering really cost me? What sacrifice, what self-denial has it entailed?" After all it is the degree of *sacrifice* attending any offering for God's service, whether of life or time or money, which determines its value with Him. If our offering *costs* little it *counts* correspondingly little.

## Is Our Giving God-like?

"What can I spare?" we say; Ah! this and this from mine array I am not like to miss; And here crumbs to feed some hungry one, They do but grow a cumbrance on my shelf. And yet one reads, 'Our Father gave His Son, Our Master gave Himself.' "

—Selected.

## African and American Need Compared

In America we have a church for about each 475 of the total population, while in Africa there is only one missionary for each 23,444 of the population and one mission station for every 84,000.

To the east of Sakbayeme, the new territory in the Kamerun occupied by the

Presbyterian church since the war, there is no missionary at all.

## A Missionary Parish in India

Paul J. Andreasen (M. B. I., '16), writes from India that he and Mrs. Andreasen have felt led to enter Oudh, one of the almost untouched districts in that land. He says: "This rural district of about 1,440 square miles, with the dense population of about 900,000 souls living in some 2,000 villages, is still without any other missionaries but ourselves. We have settled in the largest town—a town of about 8,000 souls."

What a challenge is this to many another young man entering upon the work of the Christian ministry!



Rev. and Mrs. C. G. Gowman and their children in Chinese dress.

Mr. and Mrs. Gowman, both of whom are M. B. I. graduates, are C. I. M. workers among the Lisu tribe of aborigines in Yunnan Province, S. W. China. They were captured by brigands some three years ago. Mrs. Gowman was at once released and Mr. Gowman contrived to escape. They are at present on furlough and hope to return to their field this autumn.

## Korean Standards of Giving

There are over 3,000 organized churches connected with Methodist and Presbyterian work in Korea. In these churches are nearly 92,000 baptized adults and over 35,000 catechumens. The total contributions of these Chris-

tians and the 240,000 adherents last year amounted to \$465,560 in United States money. As a Korean laborer earns only forty cents a day, the above gifts represent as much sacrifice as if 3,000 churches in America gave four and a half million dollars. One missionary tells of the leader of a little village group of Christians, who, when all other resources had been exhausted to meet the cost of a new chapel, sold his only ox, and the next spring he and his brother hitched themselves in place of the ox and dragged the plow through the fields that year. How much has this spirit of sacrificial giving to do with the remarkable blessing of God and the phenomenal results attending Korean missions?

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### South China Boat Mission

Recent letters from Miss Florence Drew and Miss Florence Todhunter tell of results and encouragements which continue to attend the unique work of this mission among the large boat population of the river and delta around Canton. A new boat has been added to the little gospel fleet. This is a smaller boat about forty feet long, suited for work in the numerous crowded canals where the larger boats cannot come.

New difficulties are being met with in the work these days. One is that the commandeering of boats by soldiers during the civil strife in progress is driving most of the boats from the main river to secluded places. This greatly affects gospel opportunities among them. Another serious thing is a bitter propaganda which is carried on by an organized anti-Christian league in Canton. Atheistic articles are appearing in the different newspapers and these are creating a new attitude of contempt and opposition toward the gospel.

### A Deputational Visit to Russia

Rev. O. R. Palmer of Philadelphia and Rev. H. L. Hellyer of the Hebrew Christian Alliance sailed from New York in May as a committee sent to investigate present conditions among the Jews in Russia. Two interesting letters have come from Mr. Palmer, the second of which was sent from London, June 1. It tells of their meeting there with Mr. Smolliar, missionary for the Ukraine, who reported frightful famine conditions and terrible sufferings in that land, where some of the people have been driven in their desperation to cannibalism. Mr. Smolliar states that the heaviest Jewish population in the world is now in the Ukraine. The present distress and suffering are proving the means of softening many Jewish hearts and turning them toward the Lord. Great interest is manifested wherever the gospel is preached, and an earnest plea is made for more adequate efforts to rescue these suffering Jews from starvation and win them for Christ at this time when they are peculiarly susceptible to spiritual influence. One of the most pressing needs is a Christian medical dispensary, for doctors and hospitals are extremely few. In some centers of several hundred thousand people there are only five or six doctors to cope with the present awful conditions.

### The Call of the Chinese Tribesmen

Cheering news comes of fresh blessings upon the work among the aboriginal tribesmen of southwest China, where such a great ingathering of souls has taken place of late years. Mr. J. O. Fraser has labored among the Lisu tribe with much devotion and ability, having now been on the field without a furlough for over thirteen years. Lately he has been joined by Mr. and Mrs. H. W. Flagg, from America, who are now residing right among the tribes. Mr.

Flagg is an M. B. I. graduate of 1911. Several hundreds of these primitive people have put away their idolatry and have been under Christian instruction for about two years. A large number of baptisms is expected before long. It is among these tribes that Mr. and Mrs. C. G. Gowman have also labored with blessing.

Word comes also of a new outbreak of interest among similar aboriginal tribes in a section of the province of Szechuan adjoining Yunnan. Last year fifty-one men were baptized, and following this a wonderful awakening has taken place. Thousands are attending services and inquiring the way of life. Mr. W. T. Herbert, the C. I. M. missionary there, writes that opportunities are far beyond the strength of the present force of workers, and larger plans are urgently needed to meet the situation.

### Ingatherings in Congo

The large ingatherings of souls in the Belgian Congo in recent years as a result of revival have brought vividly to mind the thrilling story of the Pentecost on the Congo twenty-five years ago. Dr. P. H. J. Lerrigo, one of the secretaries of the Northern Baptist Board, visited this field a few months ago. The following extract is from his report to the Board on his return: "On Sunday morning the services commenced at six o'clock, when a great group of people repaired to the bottom of the hill for an early morning baptismal service. Rev. Thomas Moody had done his best to limit the number of baptisms, desiring to be quite certain that each should be thoroughly instructed and should have given good proof of conversion before being taken into the church. The native pastors kept bringing their lists until the number far exceeded Mr. Moody's previous supposition. They assured him, however, that all these people had been under the influence of the gospel for five years, had received special instruction for three months, had been carefully examined by the deacons and the churches and had evidenced their repentance and faith by their changed lives. Name after name was added until there were 380 baptized at that early service. The leaders stated that in every one of the churches they were keeping back twice the number accepted."

### Among the Subano Pagans

Mr. and Mrs. S. D. Lommasson occupy a lonely station under the Alliance mission among the pagan tribe called the Subanos, in Mindanao, the southernmost island of the Philippines. Mr. Lommasson was an M. B. I. student, in 1910. Their work has been one of no little difficulty and testing, but their prayers and persevering efforts are now being rewarded by signs of a work of grace beginning in some of those degraded people. The following is from one of their recent letters: "We are now having fine meetings and such crowds that we face the problem of a larger meeting

place. We have a good native worker for the evangelistic work. God is pushing him out, even though he gets no financial support from the mission. He goes about like Paul of old, preaching to all who will listen. He preaches to the Sultan, the priests and the chiefs, as well as to the common people. All usually listen readily, but there is great need for the conviction of the Holy Spirit to overcome the prevailing indifference toward spiritual things. One sad thing is that a little time ago, before the gospel reached these parts, the people becoming dissatisfied with their heathen religion turned to the Mohammedan faith. This makes them harder than ever to reach. Play, the evangelist, had a long talk with one of the Panditas (teachers) of the Koran, who said that he believed Play's teaching was true, but that he had previously been under the impression that the American had no God.

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# For Sermon and Scrap Book

William Norton

## THE HOLY SPIRIT IN GALATIANS

1. *The Spirit Received* (chap. 3). For commencement (v. 2); for continuance (v. 5); for completion (v. 14).
2. *The Spirit Realized* (chaps. 4, 5). As to the past (4:6, 29); as to the future (5:5); as to the present (5:16, 17, 18, 25).
3. *The Spirit Reproduced* (chaps. 5, 6). Character (5:22); conduct (5:25); consecration (6:8).—W. H. Griffith Thomas.

## THE HEALING OF THE NOBLE-MAN'S SON

John 4: 45-54

1. The Quest of Faith (v. 47).
  2. The Request of Faith (v. 48).
  3. The Test of Faith (v. 50).
  4. The Act of Faith (v. 50).
  5. The Reward of Faith (v. 51).
  6. The Inquiry of Faith (v. 52).
  7. The Knowledge of Faith (v. 53)
- F. E. Marsh.

## FIVE THINGS TO BEHOLD

1. **Behold Our Condition:**  
"Behold, I was shapen in iniquity; and in sin did my mother conceive me." *Ps. 51:5.*
2. **Behold Our Salvation:**  
"The next day John seeth Jesus come unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—*John 1:29.*  
"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—*Rev. 3:20.*
3. **Behold our Relation:**  
"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—*2 Cor. 5:17.*  
"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."  
"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—*1 John 3:1, 2.*
4. **Behold our Anticipation:**  
"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,"  
"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—*1 Cor. 15:51, 52.*
5. **Behold our Compensation:**  
"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—*Rev. 22:12.*

## THE BELIEVER'S SUPPLY

Philippians 4:19

### Introduction:

To whom these words were addressed (1:1).

### I. The Source of Supply, "My God."

1. El Shaddai, "Almighty God" (Gen. 17:1).

2. Jehovah-jireh, "The Lord will provide" (Gen. 22:13, 14).

### II. The Certainty of Supply, "Shall."

The promises of God.

### III. The Extent of Supply, "All your need."

1. Physical.

2. Temporal.

3. Spiritual.

### IV. The Inexhaustibility of Supply, "His riches in glory."

### V. The Conveyance of Supply, "By Christ Jesus."

### Conclusion:

1. Recapitulation.

2. Exhortation to believe the promises and claim the supply.

—John A. Ross.

## THE OBEDIENT ONE

### He Came to Do the Will of God.

"Then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God."—*Heb. 10:7.*

### He Took the Bondservant's Form.

"Emptied himself, taking the form of a servant, being made in the likeness of men."—*Phil. 2:7.*

### He Always Pleased the Father.

"And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."—*John 8:29.*

### His Meat Was to Do God's Will.

"My meat is to do the will of him that sent me, and to accomplish his work."—*John 4:34.*

### He Became Obedient unto Death.

"And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."—*Phil. 2:8.*—*Russian Bible Society Monthly.*

## A HINT TO PREACHERS

There are many kinds of preaching, and he is the wise and successful man who knows how to vary them. As the husbandman rotates his crops, and adopts many methods to extract the utmost response from the soil, so in the spiritual realm "the vetches are beaten out with a staff and the cummin with a rod." (*Isa. 38:23*)—F. B. Meyer.

Prayer is not an overcoming of God's reluctance to bless, but a laying hold of His willingness.

## JESUS AND THE IMPOTENT MAN

John 5: 1-16

1. The Knowledge of Jesus, v. 6.
  2. The Question of Jesus, v. 6.
  3. The Command of Jesus, v. 8.
  4. The Healing by Jesus, vs. 9-11.
  5. The Direction from Jesus, v. 14.
  6. The Assurance by Jesus, v. 14.
  7. The Retirement of Jesus, v. 13.
- F. E. Marsh.

## THE LORDSHIP OF CHRIST

### Exalted as Lord:

"Let all the house of Israel therefore know assuredly, that God hath made him this same Jesus whom ye crucified both Lord and Christ."—*Acts 2:36.*

### Confessed as Lord:

"Because, if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."—*Rom. 10:9.*

### Owned as Lord:

"I charge thee in the sight of God, . . . that thou keep the commandment, without spot, without reproach, until the appearance of our Lord Jesus Christ which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."—*1 Tim. 6:13-15.*

### Praised as Lord:

"Sing praises to Jehovah, who dwelleth in Zion: Declare among the people his doings."—*Ps. 9:11.*

### Obedied as Lord:

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."—*Col. 3:17.*

### Served as Lord:

"Knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ."—*Col. 3:24* (R. V.).

### To Be Honored as Lord of All:

"That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*Phil. 2:10.*

### All Authority Given Him:

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth."—*Matt. 23:18.*

"Even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life."—*John 17:2.*

### Acknowledged Lord in the Church:

"If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord."—*1 Cor. 14:37* (R. V.).

—Selected.



## AT THE FEET OF JESUS

### Is the place of

Pardon, Luke 7:48  
Healing, Luke 17:16  
Rest, Luke 8:35  
Teaching, Luke 10:39  
Comfort, John 11:32  
Worship, Matt. 28:9  
Intercession, Mark 7:25.

—Mrs. Stephen Menzies.

## THE BIBLE

### "Search the scriptures." John 5:39

1. Inspired of God, 2 Tim. 3:16.
2. Inerrant revelation, Ps. 119:160.
3. Immutable truth, Rev. 22:18, 19.
4. Infinite wisdom, Eph. 3:10.
5. Invincible power, Heb. 4:12.
6. Incomparable in effect, John 15:3.
7. Intelligible to the obedient, John 7:17.
8. Impartial toward all, Acts 10:34.
9. Intolerant of sin, Rom. 1:18.
10. Instructive in righteousness, 2 Tim. 3:16.
11. Inspiring to hope, Ps. 119:81.
12. Illuminating in guidance, Ps. 119:105.
13. Invaluable to men, John 6:68.
14. Indestructible forever, Luke 21:33.

### A MUCH NEEDED TESTIMONY

Joseph Parker, of London, on the fortieth anniversary of his pastorate of the City Temple, said: "Looking back upon all the checkered way, I have to say that the only preaching that has done me good is the preaching of a Saviour who bore my sins in His own body on the tree, and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the 'Lamb of God, that taketh away the sin of the world.'"

### THE TEXT AND THE SERMON

Dr. James Denney says: "I am very much dependent on my text as a rule, and have spent much pains in trying to get my students to treat their text with proper respect, and to give them an inning in their sermons somewhere. I don't know how a minister gets on who does not let the text preach." The relation between text and sermon is not always so evident as it might be. Many a minister having chosen his text, straightway leaves it and imitates Abraham, who "went out, not knowing whither he went." The old preacher's division of his sermon comes to mind: "Brethren, I shall first go around my text; then I shall go at my text; then I shall go through my text, and finally I shall go away from my text; and I intend to dwell mainly on the last point." There is a good deal of "dwelling mainly on the last point" in a good many sermons that we have heard.—*Watchman-Examiner*.

## OPPORTUNITY

Master of human destinies am I!

Fame, love and fortune on my footsteps wait.

Cities and fields I walk. I penetrate  
Deserts and seas remote. And passing  
by

Hovel and mart and palace, soon or  
late

I knock unbidden once at every gate!  
If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate,

And they who follow me reach every  
state

Mortals desire, and conquer every foe  
Save death; but those who doubt or hesi-  
tate—

Condemned to failure, penury and woe  
Seek me in vain and uselessly implore;  
I answer not, and I return no more!

—John J. Ingalls.

### "HOW WE ORGANIZE FOR AG- GRESSIVE FALL AND WINTER WORK IN THE CHURCH"

#### A Symposium

#### I

Organization is dependent upon local conditions. The great need in most of the churches is a knowledge of God's Word. I endeavor to start a Bible class, and get all of my people I can to studying God's Word. The shallow work done by some pastors and evangelists has given us too many tongue-tied professors, too many prayerless believers, too many know-nothing members, and too many do-nothing and give-nothing Christians. Too many pastors and evangelists have been deaf and blind to the latter half of the great commission—to teach (the members) "to observe all things whatsoever I have commanded you" (Matt. 28:20). No amount of organization can do aggressive work without this. This was the secret of the aggressive work of the original church (Acts 2:42). "They continued steadfastly in the apostles' doctrine, and there were added to the church daily such as should be saved" (Acts 2:47).

I organize my people into groups, and select leaders for the groups from the most promising of the Bible study. I make, with the assistance of the groups, a careful list of all the unsaved, backsliders, and barren professors; divide the territory; place groups over each district, during the meeting I have these groups assist me in cottage prayer meetings, visitation work and personal work.—J. W. Patterson, pastor, Baptist church, New Douglas, Ill.

## CONFIDENCE IN PRAYER

Faint not in your prayers! Have faith in Him; for there never was a real prayer unanswered. The answer may come in a better way than you think of, though only discovered in a happier world! We must remember that the promise to believing prayer is for those who abide in Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). We know that the salvation of souls is according to His will; and therefore we can ask for that, and also for spiritual blessing, with all confidence; for we are told (1 John 5:14), "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."—M. G.

Humanity loves to be loved for itself, and under the ragged shirts and soiled dresses of poor outcast men and women there is a heart that wants love just as much as you want love, and a good deal more, because they haven't had it and you have.—S. H. Hadley.

### WHAT AGGRESSIVE AND SUC- CESSFUL CHRISTIAN WORK MY CHURCH DID IN THE SUMMER

I took the pastorate of a church in an important railroad town in Missouri. It was June, and I was told that they had had no evening services in July and August. The Endeavor Society had disbanded, and on some Sundays during the "dog-days" even the Sunday-school sessions were omitted. The congregations had been regaled with lectures on Shakespeare, and one woman told us she was never able to decide if their former pastor was a born-again Christian. There was a pretty lawn back of the church. We asked a deacon to lend a load of lumber, another deacon helped to build a platform for the pulpit and the choir seats. Then we advertised the lawn meetings at the "Friendly Church." We soon had over one hundred to hear the message of salvation on Sunday evening; about twenty-five heard the Gospel of John taught on Wednesday, and from twenty to thirty attended the Endeavor service under the trees. Some of the church members were saved, the real saints elated with the giving of the truth, and some of the nominal Christians were enraged! The whole community received the testimony, and God was honored even by the sinners.—L. C. Stumpf, Madison, Ill.

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"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

—Fred S. Shepard

Moody Bible Institute Monthly

# The Evangelistic Field

S. A. Woodruff

## SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

The "Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

E. P. Wilson, Chaldron, Neb., reports a conference on fundamental teachings held in the church of Christ, June 20-25.

John M. Linden opened, July 23, his twelfth evangelistic season with campaigns scheduled in Kansas and Wisconsin.

G. A. De Flon writes: "Here I am in Farrar, Iowa, busy for the dear Lord. We had a good meeting at Springfield, Mo., and on July 9 we start at Winona, Mo., after which we will take a little rest."

Mr. and Mrs. C. B. Brooks report their meetings for the past year from September on. They refer to a second meeting at Macomb, Ill. They report the Lord has been very good to them in blessing and saving men, women, boys, and girls in their meetings.

Norman R. Curtis reports: "We closed meetings at Florence, Ariz., after a three weeks' campaign running through four Sundays. There were many hindrances, as closing of schools, county court, etc., but the interest was fine. The church was revived and souls saved. Florence is a county seat. The State prison has 400 inmates, but for some time has been quarantined against small-pox and measles, so we had only one meeting there."

Joint meetings will be held under the auspices of Bethany Reformed Church of Roseland, Chicago, under leadership of P. C. Morgan of Winona Lake, and his singer, Mr. Collison, Aug. 6-Sept. 4.

"We closed our work at Springfield, Mo., June 4, and our work at Farrar, Iowa, June 27. The next meeting will be at Winona, Mo., July 9, God willing. We have been working hard, and God has been good to us and we praise Him for all His blessing."—G. A. DeFlon.

Jarrette and Dell Aycock write: "We have recently held three good meetings. The first was in Cleveland, O., the other two were in Nebraska towns with a number of conversions in each of these meetings, and a number united with the church. We are now in what promises to be a good meeting in Sapulpa, Okla."

Alexander Marshall of Scotland writes from home: "I have just returned from a four weeks' mission in Belfast where murder, assassinations, hold-ups, robberies, and burning of houses, mills, stores, shops, etc., continue. How sad! The Lord is coming! Let us buy up the opportunities and redeem the time!"

The Vom Bruch Evangelistic Party closed its season's work in the Methodist church of Albert Lea, Minn. It reports a successful year, having held campaigns in Chatsworth, Geneseo, Waukegan and Downers Grove, Ill.; Dayton, O.; Des Moines, Iowa; Allentown, Pa.; Orlando and St. Petersburg, Fla.; Newark, N. J.; and Albert Lea, Minn. Many young people have entered various Bible institutes to prepare for Christian work as a result of the labors of this party.

H. August Hunderup writes from Dallas, Ore.: "I am just in the closing days of a great union meeting here. We have had tremendous crowds, over-crowding often the largest auditorium in the city. Many have accepted Christ. From here I go to Grand Ronde, Ore., then to Portland."

Mr. and Mrs. G. E. Vinaroff, writing from New York on June 3, say: "We came here to assist in the music of the Madison Square Church House during their summer evangelistic work. We expect to be here until September 1. We have also met Miss E. L. Haines, the Women's Worker, a graduate of the M. B. I."

Harry O. Anderson writes: "We are now in the closing week of a gracious revival at Ashland, Ky., with the Normal Presbyterian Church; a great battle and a consequent great victory. After attending the Northern Baptist Convention, we will conduct meetings in Minnesota and Iowa, under the direction of the Danish Baptist Conference."

Harry Dixon Loes writes: "Our last meeting was a union tent campaign at Arcadia, Ind. It resulted in several hundred reconsecrations and conversions. At the closing afternoon service a large number of young people dedicated their lives for Christian work, several of them planning to enter the Institute soon. Our associate is Pastor-Evangelist J. Orr Powell."

Clyde Lee Fife reports: "God has wonderfully poured out of His Spirit in our union tent meetings this season. We recently closed in Lebanon Junction, Ky., where many employees of the L. & N. Railroad were converted. All the churches received large accessions. These meetings are securing powerful moral support from both federal and local prohibition officers."

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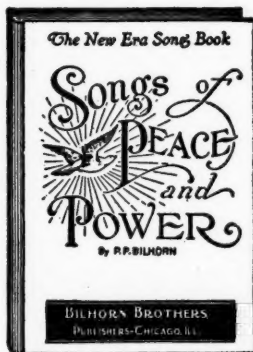


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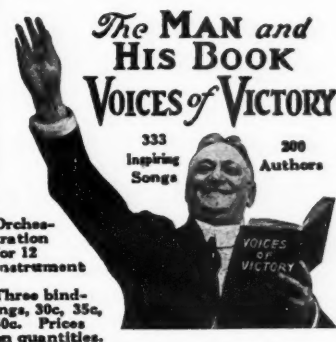


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Announcement is made of the Cedar Falls (Iowa) Bible Conference, Aug. 6-13. This conference is an effort on the part of Christian leaders in Cedar Falls. The platform is interdenominational. It is under the direction of Rev. Parley E. Zartmann, D. D. Among the conference teachers are Rev. G. Campbell Morgan, D. D., Rev. W. E. Biederwolf, D. D., Rev. W. M. Danner, Mr. A. K. Harper, Rev. E. O. Sellers, and Mr. Homer Rodeheaver. The conference will be held in the tabernacle located in Riverview Park. Program and information may be obtained by addressing Dr. Parley E. Zartmann at Cedar Falls, Iowa.

### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—Until Sept. 1, Minnesota and Iowa.

William S. Dixon—August, Iowa; November, Pennsylvania.

C. E. Hillis and wife—Sept. 3-21, Decatur, Neb.; Oct. 1-15, Elgin, Iowa; Oct. 22-Nov. 5, Fairfield, Iowa; Nov. 12-26, Winterset, Iowa.

Carolyn Hosford—Until Sept. 24, North Carolina; October, Kennebunk, Me.

H. August Hunderup—July, Columbia City, Ore.; August, King Valley and Grand Ronde, Ore.

E. DeWitt Johnston—May-August, Union tent meetings in various places in Indiana.

John M. Linden—Beginning July 23, Kansas; Wisconsin.

The Loes—July 27-Aug. 6, Crystal Springs, Mich.; October, Greencastle, Ind.

H. Evan McKinley—July 16-30, Carlisle, Ky.; August, Evansville, Ind.; Sept. 3-17, Etowah, Tenn.; Sept. 18-Oct. 1, Litchfield, Ky.

P. C. Nelson-Mansfield, O.; St. Louis, Mo.; Loveland and Ft. Collins, Colo.; Stromberg, Neb.; camp meetings, Texas, Oklahoma and Kansas.

The Nygren Evangelistic Party—July, San Jose, Calif.; August and September, convention work, California and Washington; October, Portland, Ore.

The Prestons—August 3-20—Camp Meetings, Epworth and Lena, Ill.

J. S. Raum—C. B. Clark Party—July, Rock Lake, Mich.; August, Madison, Wis.

A. P. Renn—Burnettsville, Bedford and Columbus, Ind.

Gipsy Smith, Jr.—September, Seneca, S. C.; October, Savannah, Ga.; November, Union, S. C.

John R. Snyder—Aug. 20, Kansas City, Kan.; Sept. 3, Armourdale, Kan.; Sept. 20, Kansas City, Mo.; Oct. 8, Newton, Kan.; Nov. 8, Harmonyville, Pa.

Paul B. Taylor—Until August 15, Winona Lake, Ind.

G. E. Vinaroff—Until Sept. 1, New York City.

Vom Bruch Evangelistic Party—August to September, Chicago, Harrisburg, and New York City.

R. O. Wine—August-September, Marshall, Ill.; October, Lancaster, Ill.; November, Olney, Ill.

E. L. W. Islagel—July 14-31, Blue Ridge, N. C.; August, Bl. more, N. C.

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## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

## The Reviewer Reviewed

It is obvious that with our limited space we could not grant the privilege to every author of replying in our pages to adverse criticisms of his book; but we make an exception in the case of Dr. Ross, who is a near neighbor as well as a friend, and who, erroneous though we may think him to be on some details of prophetic interpretation, is nevertheless thoroughly loyal to the Bible as the Word of God.—Editors.

### "The Second Baptist Church

"Chicago, May 27, 1922.

Editors of the MOODY BIBLE INSTITUTE MONTHLY,  
Dear Brethren:

"In your issue for June, there is a review or criticism of my book, *Daniel's Half Week Now Closing*. I thank you for the space given to it in your valuable magazine, but with your permission, I would like to make an explanation or two.

"1. You state that I interpret a part of that prophecy by the 'Year-day Theory.' I just wish to say that I do not interpret any of that prophecy by any theory whatsoever. My claim in the book is that the dates referred to are prophetic in their application, and hence undetermined, on the human side, when applied to history.

"2. You criticize 'the unequal divisions of say thirty-three and nearly nineteen hundred years,' and ask if the latter  $3\frac{1}{2}$  years mean 42 months, or 1260 days (years), why not the first  $3\frac{1}{2}$  years cover the same length? This you state, 'is the more surprising since the author himself states that the two divisions of the week are equal.' The author does not state that the two divisions of the week are equal; the prophecy itself states it in verse 27. The word 'midst' in the passage signifies middle, or center, and when you divide a thing into two equal parts, they are generally of equal value. Now this is God's way of reckoning time for his people. He takes a short period of time to represent a long period of time, and a long period of time to represent a short period of time (2 Pet. 3:10). This doubtless God does to prevent His people from fixing prophetic dates. This age is called 'an hour' (John 5:25), and it is also called 'a day' (2 Cor. 6:2). Now if an 'hour' or a 'day' may represent two thousand years, why may not three days and a half, symbolic of a troublous period, represent thirty-three years, or nineteen hundred years? God's way of reckoning is not our way of reckoning.

"3. You say, 'Another loose interpretation is that although Gabriel plainly foretold at the end of the sixty-ninth week, the Messiah should be cut off, Dr. Ross says that at that time, He was born, placing the crucifixion in the middle of the week.' I am surprised that any reviewer for the MOODY MONTHLY should

make such a statement. Gabriel did not say such a thing. The word 'end' is not used by Gabriel when he refers to the end of the sixty-ninth week. He used the word 'after' and said 'And after three-score and two weeks shall Messiah be cut off (crucified).' He did not say how long 'after.' My contention is that if there be no 'unreckoned' interval of time between the sixty-ninth and the seventieth week, then Christ was crucified within the seventieth week, and a later verse says it 'was in the midst.'

"4. One thing more. My reviewer states that I make Christ 'the breaker of the covenant.' There is nothing about 'breaking' of any covenant in that prophecy. There is nothing even about making, or modifying any covenant. The passage only speaks of 'confirming' the covenant, and reads, 'And he shall confirm the covenant with many for one week.' There is a big difference between breaking the covenant and confirming the covenant. I would refer the readers of the MOODY MONTHLY to my book, *Daniel's Half Week Now Closing*, page 110 to 115.

"Thanking you for this space, I am,

"Sincerely yours,

"J. J. Ross."

### Reply to Dr. Ross's Objections

In considering the objections of Dr. Ross to the "Notice" given to his book, we reply in the order in which he has presented them:

1. The author states that he does not interpret any part of Daniel's prophecy of the seventy weeks upon the "Year-day Theory," and that he follows no theory whatsoever. The latter statement we are willing to grant in reference to the seventieth week, which he interprets in his own unique way, but not as to the first sixty-nine weeks. For example, upon page 27 he says, "Seven weeks, or seven sevens, which would mean forty-nine years." Upon page 31 he says, "Sixty-two sevens of years." Upon page 27 he makes the entire period of seventy sevens equal to "four hundred and ninety years." As I understand it this is a making-use of the "Year-day Theory."

2. Concerning the two "equal" divisions of Daniel's seventieth week we quote: "The one week of years is divided into two equal parts, making two successive periods of three and a half years each" (p. 27).

Moody Bible Institute Monthly



We fully agree here with both the author (in his book) and with the angel Gabriel. What we criticize in the book is that later the author informs us that the first  $3\frac{1}{2}$  years extends from the birth of Christ to His crucifixion and that the second  $3\frac{1}{2}$  extends from His crucifixion to His return. We fail to see any "two equal parts" in such an interpretation, or that the Scripture references mentioned justify such a method of interpreting a specific divine revelation.

3. Since the second word in Daniel 9:26 is "after" instead of "end" we accept the correction. The real point at issue is that "after" the sixty-ninth week the Messiah was to be "cut off" as Gabriel says and not "born" as the author says (p. 34).

We prefer here to follow Gabriel. It is the crucifixion that is referred to and not the incarnation.

The author has adopted what is known as the "Continuous Historical Theory," which he is defending in his own unique way so far as the seventieth week is concerned. First, he so interprets the prophecy as to make the seventieth week open with the birth of Messiah (p. 38), which he is at liberty to do, though in our judgment neither Gabriel's chronology nor accurate human chronology will bear him out. Then in placing the crucifixion in the midst of the week he would seem to reverse Gabriel's order of events; for Dr. Ross, by identifying the prince of verse 27 with the Messiah, would seem to place the crucifixion after the destruction of the city and sanctuary.

4. Conceding that the word "break" is in verse 27 only by inference we shall proceed to examine briefly the interpretation of the author, who refers us to pages 110-115 of his book. Take the word "confirm" which he is so insistent upon. The rendering of the Revised Version is "he shall make a firm covenant with many for one week." We are informed that the "many" with whom the covenant is made "includes the good and bad of all races" (p. 112). This is surprising. A covenant is a compact between the two parties who agree to the terms of the covenant. When did the "good and bad of all races" enter into any kind of a covenant with Christ? Or, when did Christ enter into covenant with His enemies? Furthermore Gabriel distinctly limited his prophecy to Daniel's own people and city (v. 24). Gentiles are excluded.

But another statement is in conflict here, for earlier upon page 112 the author states that the covenant was made in eternity between Father and Son and is an eternal covenant. No doubt a covenant was made in eternity, but that is not the one mentioned in verse 27, which is not between Father and Son and is limited as to time.

As to the time-limit of the covenant of verse 27, it is said to be for "one week." By common acceptance this is the seventieth week. According to Dr. Ross the sixty-nine weeks equaled "four hundred and eighty-three prophetic years" and ex-

tended to the birth of Christ. This is specific and the time is accurate. The inconsistency of interpreting the seventieth week upon an entirely different principle is all the more surprising. Why should the first sixty-nine weeks have a definite time-value, and the seventieth an indefinite? Why should the sixty-nine weeks be "weeks of years," and the seventieth cover the entire Christian dispensation?

Again this covenant of "one week" is claimed by the author to have been made by "Messiah the Prince" (p. 37). Since the covenant for one week was for the entire week, and not a part of it, it must have been "made firm" by Christ at the beginning of the week, or when Christ was born. This is a minor point but it effects the interpretation of the passage.

Dr. Ross contends that only one prince is mentioned in Daniel 9:25-27, and that He is the Messiah, which leads him to some strange interpretations. In distinction from Daniel's people (v. 24), it was predicted that the city and sanctuary were to be destroyed by "the people of the prince that shall come." These people were the Romans. Then is not their "prince" another prince? Plainly the language means just that.

"And for the half of the week he shall cause the sacrifice and oblation to cease." This may refer to "Messiah the Prince," but in our judgment the language seems to be more applicable to the other prince, and has final application to the time of the "consummation," when the wrath of Christ shall be poured out upon the "desolator."—G. S.

#### **Life Hid with Christ in God, by Bertha Fennel.**

This volume may be classed as a "devotional" book, dealing with the deeper things of the spiritual life. The author is an experienced guide in this field, being the author of several previous works, and many will find her teachings helpful.

206 pages,  $7\frac{1}{4}$  x 5 inches. Paper covers. Marshall Brothers, New York. G. S.

#### **Old Trails and New, by Coe Hayne.**

Twenty true stories to illustrate the work of Baptist home missions in their wide and varied scope, including city slums, rural communities, frontier ranches and mines, Indians, Mormons and immigrants of diverse races. It is a book, not of theory, but of practice. Its concrete narratives and character sketches serve to visualize these fields of great moral and spiritual need, which we are all too apt to forget, lying within our own national boundaries, some of them almost at our very doors, and to call forth warm appreciation of the noble missionaries who in lonely and unnoticed paths of Christian service are lifting souls from sordid sin and dull despair to purity of life and hope in Christ.

237 pages.  $7\frac{1}{2}$  x 5 inches. The Judson Press, Philadelphia. \$1.25.

R. H. G.

#### **Creative Christianity.** Addresses delivered at the World Evangelical Alliance.

This is a re-affirmation of some of the fundamental truths of Christianity. These addresses are of quite even merit, and emphasize doctrines greatly needing present-day emphasis. Such names as Henry Wace, D. M. Pantton, F. B. Meyer, J. D. Jones, J. Douglas Adam, and others we might mention, guarantee the high quality and real worth of this volume. In a time of great confusion of theological thought the statements of such men are clarifying.

246 pages,  $7\frac{1}{2}$  x 5 inches. George H. Doran Company, New York. \$1.50. G. S.

#### **Perplexing Passages in the Four Gospels, compiled by Keith L. Brooks.**

The material of this book, though gathered by the author for aid in private study, is of great value to all students of the Word, especially to those who have not access to a large selection of commentaries. It will be of great help to the devotional study of the Gospels and to the Sunday-school teacher in the last quarter of 1922 and first quarter of 1923.

205 pages.  $7\frac{1}{2}$  x 5 inches. Bible House of Los Angeles, Los Angeles, Calif. \$1.00. P. B. F.

#### **Prepare to Meet God, by Rev. L. R. Scarborough, E.A., D.D.**

This is a book of sermons preached in many parts of the South by this widely known evangelist. The author's style is simple and straightforward so that the gospel message is carried to the sinner's heart with great effectiveness and power. His illustrations are well chosen. The passion of the gospel preacher is clearly discerned on every page. Evangelists who are looking for suggestions as to sermons to preach would do well to study this book.

8 x  $5\frac{1}{2}$  inches. 153 pages. George H. Doran Company, New York. \$1.25 net. P. B. F.

#### **Sermons for the Great Days of the Year, by Rev. Russell H. Conwell, D.D.**

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226 pages. 8 x  $5\frac{1}{2}$  inches. George H. Doran Company, New York. \$1.50 net. P. B. F.

**United, Yet Divided**, by Charles H. Welch.

This little pamphlet of thirty-six pages purports to be a key to the Holy Scriptures. Its primary objective is to strengthen faith in God's Word and lead the student thereof into the apprehension of its dispensational divisions. It is a valuable booklet to place into the hands of the student who is seeking to rightly divide the Word of truth.

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### BOOKS RECEIVED

**Fleming H. Revell Company, Chicago and New York.**

"The Shantung Question," by GE-Zay Wood. Cloth, 372 pages, \$5.

"Church School Administration," by E. Morris Ferguson. Cloth, 270 pages, \$1.75.

"Crusading in the West Indies," by W. F. Jordan. Cloth, 202 pages, \$1.75.

"Stories from Foreign Lands," by Cora Banks Pierce and Hazel Northrop. Cloth, 159 pages, \$1.25 net.

"The Return of Christ," by F. L. Piper, D. D. Cloth, 159 pages.

"The Career of a Cobbler, the Life-Story of William Carey," by Margaret T. Applegarth. Cloth, 85 pages, 75 cents.

**George H. Doran Company, New York.**

"The Return of Christ," by Charles R. Erdman. Cloth, 108 pages, \$1 net.

"The Life of Robert Laws of Livingstonia," by W. P. Livingstone. Cloth, 385 pages, \$3.

"Gardens of Green," by George McPherson Hunter. Cloth, 179 pages, \$1.25 net.

**Westminster Press, Philadelphia.**

"Education for Successful Living," by James E. Clarke. Cloth, 152 pages, \$1 prepaid, paper 75 cents prepaid.

"The Home God Meant," by Rev. George N. Luccock, D. D. Cloth, 205 pages, \$1.25.

**Sunday School Times Company, Philadelphia.**

"Grace," by Lewis Sperry Chafer. Cloth, 373 pages, \$1.50.

"Every-Member Evangelism," by Rev. J. E. Conant, D. D. Cloth, 202 pages, \$1.50.

**MacMillan Company, New York.**

"Parenthood and Child Nurture," by Edna Dean Baker, M. A. Cloth, 178 pages.

"Three Types of Practical Ethical Movements of the Past Half Century," by Leo Jacobs. Cloth, 181 pages.

"The Little Corner Never Conquered," by John Van Schaick, Jr. Cloth, 282 pages, \$2.

**J. B. Lippincott Company, Philadelphia.**

"Kashmir in Sunlight and Shade," by C. E. Tyndale Biscoe, M. A. Cloth, 315 pages.

**Marshall Brothers, Ltd., London and New York.**

"He Shall Come Again," by An Unknown Christian. Paper 168 pages, 2s. 6d.

"The Historic Faith in the Light of To-day," by B. Colgrace and A. Rendle Short. Cloth, 301 pages, 25s.

"The Fisher-Folk of Buchan," by John McGibbon. Cloth, 240 pages, 4s. 6d.

"The Restoration of Israel," by I. Llewellyn Thomas, F. R. C. S. Cloth, 84 pages, 8s.

**Morgan & Scott, Ltd., London.**

"A Soul With a Sword," by Rev. Alexander G. Lee. Cloth, 129 pages, 2s. 6d. net.

"Go-To-Bed Stories," by Lettice Bell. Cloth, 17 pages, 3s. 6d. net.

**F. Fisher Unwin, Ltd., Adelphi Terrace, London.**

"The Islanders of the Pacific, or the Children of the Sun," by Lieut.-Colonel T. R. St. Johnston. Cloth, 224 pages.

**The Beckwith Company, 299 Madison Ave., New York.**

"Prison and Hospital Life in Soviet Russia," by Dr. Weston B. Estes. Pamphlet, 25 cents.

**Bola Book Room, Los Angeles.**

"Evolution Discredited," by Rev. J. G. Kennedy, D. D. Pamphlet, 15 cents.

**Amelia Beatrice Schaab, 1634 Chicago Ave., Evanston, Ill.**

"The Lost Disciple, or the Man of Karioto," by Amelia Beatrice Schaab, assisted by Dr. Otteson. Pamphlet.

**Gavin Morton Walker, 353 Chestnut St., Meadville, Pa.**

"Words of the Faith," by Gavin Morton Walker. Cloth, 193 pages, \$1.25.

**Aristide Malinverni, 522 Alpine St., Los Angeles, Calif.**

"My Conversion and Reasons that Led to It," by Aristide Malinverni. Paper, 160 pages, \$1.

## Moody Bible Institute of Chicago

Joseph B. Bowles

### OBITUARY

#### THE HOME-GOING OF MRS. HENRY P. CROWELL

Mrs. Susan Coleman Crowell, beloved wife of Mr. Henry P. Crowell, President of the Moody Bible Institute, departed this life on June 17, to be forever with the Lord she had long devotedly loved and served.

Mrs. Crowell was a great student of the Bible. Earlier in life, before her health gave way, she taught a good many Bible classes at various times in the Fourth Presbyterian Church of Chicago. She always had more or less of special classes for Bible study in her home or elsewhere, and for a number of years taught a weekly class in the North Avenue settlement home, known as Association House. She also had classes at the Buena Memorial Presbyterian Church.

Not content simply with teaching, she was always a personal worker, winning individuals one by one to Christ.

For the past thirteen years she spent the winters in Augusta, Ga. Following an evangelistic campaign in Augusta several years ago, led by Gypsy Smith, Jr., she held Bible classes every week in her home with from forty to ninety women regularly in attendance. During the summers the classes were continued by a substitute.

A plan she had been promoting the past spring and which shows her continued active interest in Bible teaching, was this: She was preparing little cards with Scripture verses on each card and planning to send them out all over the United States in the rural districts, where it is difficult to get in touch with Bible study. She planned to send a number of cards in a box to every one on the rural routes, starting in Pennsylvania and Georgia. If the names could be secured, they would be used, but if not, the boxes were to be addressed 1, 2, 3, 4, etc., all along the routes. Each person was to be asked to read one verse at the breakfast table and one at the evening meal. Mrs. Crowell hoped thus to promote interest in the Bible and Bible study, regardless of the fact that her health was broken and she was unable to do active teaching herself.

A postal card was to be inserted in the box of cards, asking for additional boxes, in the event anyone wished to distribute them. They were to be sent free of charge. She also planned to supply Bibles at cost to those who wanted them, hoping in this way to interest people in the Scriptures and possibly to take up Bible study.

Mrs. Crowell was a member of the Women's Board of the Northwest (Presbyterian). She was interested also in

helping young women studying at the Institute, and was formerly a member of an Institute Board devoted to that work.

She was a woman of strong character and strong convictions, of good education and a graduate of Vassar. Early in her married life, she consecrated her all to the Lord. Her zeal for the salvation of souls became absorbing, and many shall rise up to call her blessed. Her heart reached out to the needy everywhere, and her benevolences were world-wide. She was born in Cleveland, O., June 24, 1860.

#### WILLIAM S. JACOBY GOES HOME

"Dad" Jacoby, as his friends loved to call him, went home June 21 at Guthrie Center, Iowa.

Mr. Jacoby was born in Philadelphia and led a wild life as a young man. He was known as a hard drinker and gambler when he was converted at Guthrie Center at the age of forty-four. He studied at the Institute in 1895 and thereafter served as pastor's assistant in the Moody Church under Dr. R. A. Torrey, and later assisted Dr. Torrey in his evangelistic meetings in Great Britain, teaching personal work classes and telling the story of his life and conversion with great power and blessing.

Returning to Chicago, he became superintendent of the Moody Gospel Mission and conducted this work with marked success until ill health compelled him to retire to his home in Guthrie Center about three years ago. His faithful wife survives him.

#### DEATH OF WILLIAM H. HOLDEN

Mr. William H. Holden, brother-in-law of D. L. Moody, died at his home in Evanston, Ill., May 12, after an illness of several weeks. He was in his 79th year, and had been a member of the Chicago Bar for more than fifty years. He was an active member of the Second Baptist Church, treasurer and librarian of the Chicago Law Institute, and president of the Bible Institute Colportage Association. For years he had served as attorney for the Institute. Rev. Dr. William Lawrence, former pastor of the Second Baptist Church, officiated at his funeral, assisted by Rev. J. M. Stiffer of the First Baptist Church, Evanston.

#### ELDER JOHN MORRISON DIES

John Morrison was converted under Mr. Moody's preaching and joined the Moody church in 1872. At his death he was the senior elder and had for years served as pastor's assistant.

At the funeral service Dr. Gray told of his thirty years friendship with Mr. Morrison, and said: "He was blessed with three remarkable gifts as a member

of the body of Christ, expounding Scripture, public prayer, and personal work in leading the individual soul to Christ."

As a leader for many years of the Moody Church Yokefellow Band; as an exhorter in the weekly prayer-meetings; as a shepherd and developer of young Christians; and as a counsellor in the Church Executive Committee, where his habit was to give Scripture light on difficult questions, Mr. Morrison's long ministry bore glorious fruit.

#### RECENT SPECIAL SPEAKERS

Miss Effie Bentham of Dr. Barnardo's Homes in Great Britain; Edgar E. Strother, general secretary China C. E. Union; Dr. and Mrs. Gordon B. Watt, Edinburgh, Scotland; Dr. F. M. Goodchild, pastor, Central Baptist Church, New York; Dr. Curtis Lee Laws, editor, *Watchman-Examiner*, New York; Dr. C. C. Massee, pastor, Tremont Temple, Boston; Miss Sara Diltz, pastor's assistant, M. E. Church, Columbus, O.; Mrs. Ralph Norton, Belgium; William Strong, Bolivian Indian Mission; Rev. F. C. H. Dreyer, principal, Shansi Bible Institute, Huntung, North China; Dr. L. W. Munhall, evangelist; Rev. Joseph Flacks, evangelist; Rev. Charles R. Lawson, missionary to Indians, Neb.; M. H. Duncan, superintendent Public Schools, Amarillo, Tex.

#### DR. A. Z. CONRAD AT THE INSTITUTE

Two notable addresses were delivered in the Auditorium on Thursday, June 8, by Rev. A. Z. Conrad, D. D., pastor of the historic Park Street Church (Congregational), Boston, and one of the most eminent Congregational ministers in this country.

His themes were: "The Interpretation and Appropriation of Great Spiritual Realities" and "The Mistakes of Modernism."

The privilege of hearing this honored defender of the faith was highly appreciated by the Faculty, Business Staff and student body, and also many Chicago clergymen of the Congregational and other denominations.

#### VISIT OF REV. AND MRS. GORDON B. WATT OF EDINBURGH

Dr. Watt's addresses to the student body on the Cross in June and July made deep and lasting impressions.

At the June meeting of the Institute Council both Dr. and Mrs. Watt spoke briefly. Mrs. Watt said:

"I am more thankful than I can express that I have been privileged to visit this home of Mr. Moody's work. What I have found here fills me with amazement. You may not realize that across the water, Mr. Moody's name is still a great power. When it is mentioned in a meeting of Christian people there is a hush, a sense of awe.

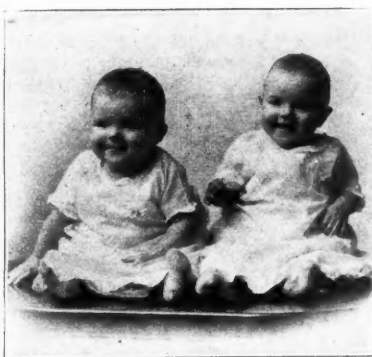
"When Moody came to Scotland, God came down, revival fire fell, the mountains melted and rivers of blessing

brought new life and refreshing to the parched land.

"The effects of Mr. Moody's great revivals there still continue. Ever since then, the way has been open I think, for renewed revival. The great need in these sad times in which we live, is revival. I can only describe the feeling which comes over me as torrential, as I think of what God did through Mr. Moody and that He is ready to give a mighty outpouring again as in Moody's time.

"I believe that nothing the individual Christian can do to bring revival will help more than for each one to be overflowing and on fire for the Lord. It is the overflow from many that makes revival."

#### A "SMILE-EM-UP" COMMITTEE



Imagine if you can the pride and joy of the parents of these twin girls, Geraldine and Genevieve Rugg, born August 19, 1921, to Mr. and Mrs. Willard L. Rugg.

Mr. Rugg is a field representative of the Institute, and Mrs. Rugg formerly taught in the Domestic Science Course.

#### STUDENT ADDRESSES

Addresses of former students are now followed up and kept more diligently and accurately than at any time in the history of the Institute, because of the installation of an addressograph in our Administration Department, with which all the other departments cooperate. Besides this, tracers are sent out when letters are returned undelivered, even though at considerable expense to the Institute. But nevertheless, without the co-operation of the students themselves it is impossible to approach perfection. Women students who marry are often neglectful in informing the Institute of their change of name and address. All are urged to help the Registrar in this important matter. It means a good deal to the Institute and to the students, and as the apostasy in Christendom progresses, it will mean more and more to the cause of the gospel. We need to keep together for Christ's sake.—James M. Gray, Dean.

#### EVENING CLASSES' GRADUATION EXERCISES

The members of the largest graduating class in the history of the Evening Classes, numbering thirty-three, eight men and twenty-five women, received their diplomas at public exercises in the Institute Auditorium, Friday evening, June 30, having completed their four years course.

Ten of the graduates are volunteers for foreign missions. Two of the women, Miss Darley M. McGee and Miss Judith E. Greasley, did not miss a single class session during the four years.

Dr. Gray warmly expressed his pleasure in presenting Rev. Albert C. Dudley, Ph. D., as the speaker of the evening and added, "It is always a peculiar delight to us when one of the local pastors of this city honors us with his presence on such an occasion as this."

Dr. Dudley spoke from 1 Peter 1:7 and 2:2—The Trial of Faith, and Desire for the Milk of the Word.

Space allows giving here only a few thoughts from this strong, inspiring address.

"It is what is genuine in your faith that is more precious than gold," he said; "faith that is proved faith; the genuine faith that makes us desire the unadulterated milk of the Word; that is the faith that works patience. There is nothing higher than this to which we can go in education to get rooted in the truth.

"Experience will teach us what is genuine in our faith. You may find yourself having to stand alone for the truth. Then you will find what is genuine in your faith.

"It does not take a man of great information and education to be a great servant of God. It may be the humblest life that in the long run will become of greatest service for Him.

"God sometimes makes us rich by making us poor, bringing us to a humble frame of mind and position in life and removing what is not genuine in our faith, in order that we may become useful. In these chastening times never accept the verdict of your melancholy."

In his remarks following the presentation of the diplomas, Dr. Gray referred to the sacrifice many of the graduates had made, and said: "You have toiled, many of you, all day, and studied at night with wearied bodies and wearied minds, and yet you have persevered, and by the blessing of God you have completed the work you set out to do, and we heartily congratulate you and thank God on your behalf."

Earlier in the evening a reception was given the graduates by the members of the Faculty and the Business staff, followed by dinner at which Mr. J. R. Schaffer, director of the Evening Classes, presided. Mr. Albin E. Skarman represented the graduates in presentation of the class picture and also pledges totaling \$4,000.

The list of graduates follows:





# The Gospel in Print

William Norton

## ANOTHER "RIGHT HAND" FOR THE PASTOR

For the average pastor opportunities or helpful touch open in all directions. Not all of these are seen at once, nor can they always be embraced personally—but many avenues for service may be improved through the wise use of appropriate literature—a tract, a book, or booklet. Here is a channel of effective communication too frequently overlooked. The following adaptations for the gospel in print are suggested:

Pastoral visitation.

Special cases of individuals dealt with.

Incoming church members.

Prayer meeting.

Bible and S. S. classes.

Through the mail.

Loan "libraries."

Rewards for attendance, service, etc.

Gifts on various occasions.

## RELIGIOUS BOOKS

There are a great many books in the world, and there are many influences at work to make it possible to obtain them. Bookstores and circulating libraries make them readily accessible to great masses of the people, and intelligent and enterprising librarians are opening up the way for the public to have a knowledge of the stored-up information that accumulates upon the shelves of the libraries. Newspapers and magazines are on every hand, as great floods, so that there is no lack, for most people, of "something to read."

But the most of it is mainly secular, and each family and each individual needs some reading that is distinctly religious and Christian. Each week has its holy day, the Christian Sabbath, to remind us to turn our thought and labors from their secular channels and pay attention to God and our souls and the future life. We go to church, unless we are suddenly worldly, and determined on merely worldly activities, and there we listen to the preaching of the gospel, and engage in praise and prayer and the reading of God's Word.

God has given us the Bible, as the supreme book on religious truth, the revelation of His will and the declaration of His truth. We should read it every day. We do not read it one-tenth as often and as much as we should. We should read it through at least once every year. The next best book to it is a good hymn book with whose sacred contents we should be familiar to the extent of being ready to commit to memory, or at least to read, its hymns from beginning to end.

There are many religious books. Some people in their ignorance or shallowness, are ready to call them "old-fashioned." We need to get back to the old fashions. A good many people in this age are too light and frivolous, too shallow and

poorly informed, to read such books as made the fathers and mothers of preceding generations able and willing to instruct their children in sacred truths, and bring them up in the nurture and admonition of the Lord. It would be well for all to get a shelf of books like *Pilgrim's Progress*, *Smith's Bible Dictionary*, *Geikie's or Farrar's Life of Christ*, *Baxter's Saints' Rest*, *Imitation of Christ*, *the Shorter Catechism*, and with them the church paper which tells them of the work of their church for Christ's kingdom today. An hour on Sabbath afternoon, with these books read aloud to the assembled family, might save many a household to intelligent and happy and useful Christian life and service, that might otherwise go on and out into the shallows and vapidities and dissipations of worldliness and eternal ruin. It is worth the trial in a million homes of today.

The thoughts of this generation need to be turned, by strenuous, earnest and determined effort, to consideration of serious and eternal things. They are foolish indeed who have no room, in all their thoughts, or in any of their thoughts, for God and for the interest of their souls. The way to save the world from its storm-wave of crime, and its distressing shallowness of life, is to impress upon it, through church and home and religious book and paper, in the unremitting attention and earnestness of the prophets of God, the reality and importance of the spiritual life.—*Herald and Presbyterian*.

## FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from June 1 to 30, 1922, inclusive:

**Prison Book Fund:** Virginia, 50 books, 25 Pocket Treasury, 25 Gospels. Pennsylvania, 129 books, 14 Pocket Treasury, 100 Gospels. New York, 94 books, 30 Pocket Treasury, 60 Gospels. Delaware, 150 books. Michigan, 24 books, 6 Pocket Treasury, 15 Gospels. Ohio, 100 books, 525 Pocket Treasury, 75 Gospels. Wyoming, 50 books, 50 Pocket Treasury, 25 Gospels. Georgia, 31 books, 32 Gospels. Illinois, 200 books, 200 Pocket Treasury. New Jersey, 350 books, 100 Pocket Treasury, 350 Gospels. Massachusetts, 100 books, 100 Pocket Treasury. Iowa, 20 books. South Carolina, 46 books, 40 Gospels. North Carolina, 20 books, 10 Pocket Treasury, 10 Gospels. Colorado, 25 books, 25 Gospels. Tennessee, 286 books, 185 Pocket Treasury, 350 Gospels. Texas, 25 books, 40 Gospels. Louisiana, 100 books, 200 Gospels. Washington, 25 books, 25 Gospels. Kansas, 12 books, 25 Pocket Treasury, 37 Gospels. Alabama, 50 books, 50 Gospels. Kentucky, 6 books. Missouri, 85 books. Ancon, Canal Zone, 25 books, 50 Pocket Treasury.

**Pioneer Book Fund:** Arizona, 200 books, 100 Pocket Treasury, 200 Gospels. Montana, 90 books, 40 Pocket Treasury, 25 Gospels. North Dakota, 50 books, 35 Pocket Treasury, 5 Gospels. Oregon, 50 Gospels. Wyoming, 50 books, 100 Gospels. Colorado, 99 books, 15 Pocket Treasury, 75 Gospels. Jamaica, B. W. I., 50 books, 100 Gospels. Idaho, 71 books, 50 Pocket Treasury, 50 Gospels.

**Latin-America Book Fund:** California, 50 books. Colombia, 9 books. Paraguay, 227 books. Argentina, 1,678 books. Peru, 36 books. U. S. of Colombia, 5 books. Venezuela, 99 books. Chile, 121 books. Guatemala, 108 books. Nicaragua, 36 books. Salvador, 9 books. Honduras, 41 books. Ponce, 30 books. Aguadilla, 100 books. Santurce,

176 books. Santa Domingo, 75 books. Havana, 154 books. Bolivia, 54 books. Mexico, 189 books. New Mexico, 18 books. Oriental, P. I., 1 book. Oregon, 1 book. Texas, 79 books. Morocco, Africa, 27 books.

**Mountain Book Fund:** Kentucky, 50 books, 50 Gospels. Virginia, 181 books, 50 Pocket Treasury, 150 Gospels. Tennessee, 90 books, 110 Pocket Treasury, 160 Gospels.

**Seamen's Book Fund:** New York, 82 books, 100 Pocket Treasury. Massachusetts, 25 books, 50 Pocket Treasury. Tenerife, Canary Islands, 50 books, 50 Pocket Treasury, 50 Gospels.

**Lumber Camp Book Fund:** Texas, 24 books, 50 Gospels. Sault Ste Marie, Ont., 25 books, 40 Gospels. Oregon, 30 books.

**India Book Fund:** Akola, Berar, 250 books. Calcutta, 250 books.

**Hospital Book Fund:** New York, 35 books, 50 Gospels. Minnesota, 25 books, 50 Pocket Treasury. Illinois, 77 books, 25 Pocket Treasury, 125 Gospels. Virgin Island, 25 books, 10 Pocket Treasury, 40 Gospels. Ancon, Canal Zone, 25 books, 50 Pocket Treasury. Ohio, 100 books.

**Africa Book Fund:** Cape Province, 40 books. Gold Coast, 3 books, 1 Pocket Treasury. Brit. Nyasaland, 60 books.

**Alaska Book Fund:** Wales, 25 books, 25 Gospels. Juneau, 27 books, 15 Pocket Treasury, 25 Gospels.

**Railroad Men's Book Fund:** Illinois, 25 books, 50 Gospels.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received from June 1 to 30, 1922, inclusive:

**Africa Book Fund:** 2 Contributions, \$2.00; **Alaska Book Fund:** 3 Contributions, \$4.25; **Army and Navy Book Fund:** 1 Contribution, \$1.00; **Hospital Book Fund:** 2 Contributions, \$2.25; **Hotel Room Book Fund:** 1 Contribution, \$2.00; **India Book Fund:** 5 Contributions, \$86.00; **Life Saving Station Book Fund:** 1 Contribution, \$1.00; **Lumber Camp Book Fund:** 6 Contributions, \$42.50; **Missionary's Fundamentals Book Fund:** 2 Contributions, \$7.00; **Mountain Book Fund:** 4 Contributions, \$13.25; **Pioneer Book Fund:** 25 Contributions, \$114.60; **Prison Book Fund:** 72 Contributions, \$383.10; **Seamen's Book Fund:** 3 Contributions, \$31.00; **Latin America Book Fund:** 156 Contributions, \$993.89; **Free Tract Fund:** 2 Contributions, \$1.35.

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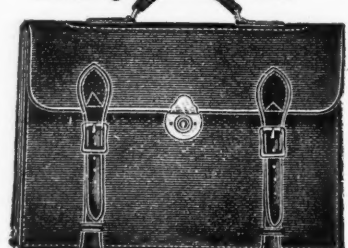
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Baptist Assembly, Aug. 28-Sept. 3.  
Girls' Camp Pinnacle, Voorheesville, N. Y.: Young Women's Bible Conference, July 29 Aug. 7.  
Conference on Evangelism, Aug. 12-17.  
Missionary Conference, Aug. 19-28.  
Foreign Mission Conferences of the United Presbyterian Church:  
New Wilmington, Pa., Aug. 11-20, 1922.  
Tarkio, Mo., Aug. 19-27, 1922.  
Gull Lake (Mich.) Bible Conferences, July 2-16 and July 30-Aug. 13, 1922.  
International S. S. Association Convention, Birmingham, Ala., 1926.  
International S. S. Association's Summer Camps and Schools for 1922:  
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Denver, Colo.: Girls' Camp, July 25-Aug. 6.  
Lake Geneva, Wis.: Training School, July 24 Aug. 5; Girls' Camp, Aug. 8-20; Boys' Camp Aug. 22-Sept. 3.  
Lake Orion (Mich.) Bible Conference, July 29 Aug. 6, 1922.  
Middle-West Victorious Life Conference, Linwood Park, Vermilion, O., Aug. 21-27, 1922.  
Montreat (N. C.) Conferences for 1922:  
Home Mission Conference, Aug. 1-6.  
Foreign Mission Conference, Aug. 6-13.  
Conference on Church Life and Work, Aug. 15-18.  
Bible Conference, Aug. 20-27.  
Montrose (Pa.) Bible Conference, July 28-Aug. 6.  
Muskingum (New Concord, O.) Bible Conference August 5-13, 1922.  
Northfield (Mass.) Summer Gatherings for 1922 General Conference of Christian Workers, July 31-Aug. 13.  
Massachusetts Christian Endeavor Institute, Aug. 14-20.  
Ocean Grove (N. J.) Gatherings for 1922:  
Bible Conference, July 30-Aug. 6.  
Camp Meeting, Aug. 25-Sept. 3.  
Ocean City (N. J.) Bible Conference, August 10-20.  
Ontario Bible Conference, Fairhaven, N. Y., August 12-20, 1922.  
Presbyterian Young People's Summer Conferences for 1922:  
Blairtown, N. J. (formerly at Stony Brook) Aug. 21-27.  
Salisbury, Pa., July 31-Aug. 6.  
Wooster, O., Aug. 14-20.  
San Anselmo, Cal., July 27-Aug. 2.  
Los Angeles, Cal. (Occidental College), Aug. 3-9.  
Southern Baptist Assembly, Ridgecrest, N. C. (1922) Bible Conference, Aug. 1-15.  
Denominational Ministries, Aug. 16-28.  
Rural Life Problems, Aug. 29-31.  
Song Leaders' Conference, Sept. 10.  
Stony Brook (N. Y.) Conferences for 1922:  
Prophetic Studies, Aug. 13-18.  
General Bible Conference, Aug. 20-27.  
Winona Lake (Ind.) Gatherings for 1922:  
Assembly Program, July 2-Aug. 17.  
Ministerial and Bible Summer School, July 10-Aug. 5.  
Practical Training School, July 31-Aug. 26.  
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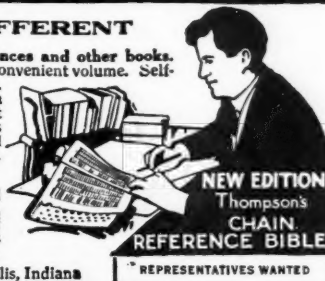
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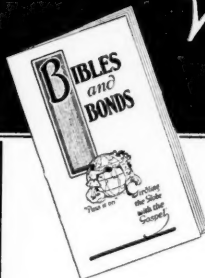
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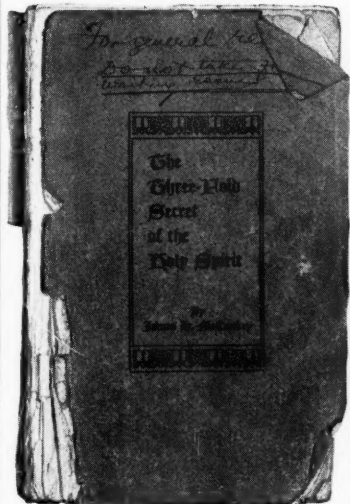
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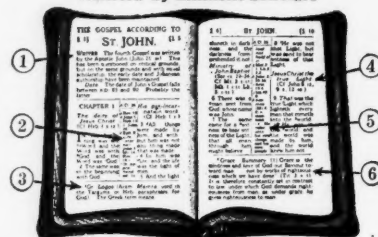
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